Volume XI. Number 11.

The UNITARIAN

NOVEMBER, 1896.

Eliot Rev T L Jan97*

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GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[*Entered at the Post-office at Boston, Mass., as second-class mail matter.*]

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TERMS OF SUBSCRIPTION: To subscribers in the United States and Canada, One Dollar a year in advance, postage free. To foreign subscribers, $1.25 in American money or 5 shillings in English money.

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One Dollar for Twelve Months.

GEO. H. ELLIS, Publisher, - - 141 Franklin Street, Boston.

The UNITARIAN

Volume XI. NOVEMBER, 1896 Number 11

A SERMON ON THE TIMES.

By REV. RODERICK STEBBINS OF MILTON.

"Where the Spirit of the Lord is there is liberty."—2 Cor. iii. 17.

All the great sentiments of the human heart rest upon the same foundations. The basis of the noblest impulses of mankind is unselfishness.

I know that we are often told that if we wish to accomplish much we must appeal to a man's selfish interests. We must show him how he is to profit before he will give us his whole-souled aid. But right here is the distinction. We may have his aid, but not his whole-souled aid unless his unselfishness is aroused. He may work with his mind, and with his strength; but he will never work with perfect liberty and freedom until he works with his heart.

So it is that the service of love must ever surpass that of selfishness. The enthusiasm of self-surrender gives a spirit to an act that selfishness can never know. It is for this reason that I say the great sentiments of the human heart rest upon unselfishness. We may have service and work and aid that do not spring from the heart; but they are not great sentiments,—the overpowering and inspiring impulses of life arise from hearts that have forgotten their interest in the interest of the whole. This is what Paul means by the perfect law of liberty, by the spirit of the Lord.

Religion that is intent upon saving itself is not religion of a very high type. It may adopt all the forms and ceremonies and phrases of true religion; but the essence is not there until we forget our own salvation in the larger good of the human race. Religion, at its best estate, is "not a private interest, it is a public concern." It is more than the success of this church or that sect, it is the success of all high thinking and high living among men.

From the earliest times, religion and patriotism have been associated together. God and the nation have been the ideals to which men have surrendered their wills and their lives. To serve the nation with all one's heart has been akin to serving God. Patriotism, with its flags and banners and drumbeats, has always been the sister of religion with its altars and its prayers; and if patriotism, at times more able than its sister to stir the souls of men, has left the altars cold and the prayers unsaid, religion has replied, "My altars are human hearts, and my prayers the unspoken devotion of human lives." Wherever and whenever that self-surrender is brought into being, there is the essence of true religion, there is the spirit of the Lord; and where the spirit of the Lord is, there is liberty.

But as religion is degraded and robbed of its high estate when selfishness usurps the throne and seizes the emblems of religious power, so does patriotism sink from its high estate when men use its great name as a cloak for sectionalism, party strife, jealousy, and selfish ambition. The danger to our country is lest the larger idea of patriotism be lost in the selfishness of individuals. Patriotism, like religion, is not a private interest, it is a public concern. Therefore, when any one speaks of the interests of one part of our country as fundamentally opposed to those of another part, he is striking at the very heart of the true

patriotic sentiment of the nation, he is attacking the larger spirit of liberty which loses its life to save it.

It would seem as if the great statesman had voiced this sentiment of patriotism for all time against any attempts to revive sectional prejudice and interest when he declared: "In our contemplation, Carolina and Ohio are parts of the same country,—States united under the same general government, having interests common, associated, intermingled. We do not impose geographical limits to our patriotic feeling or regard. We do not follow rivers and mountains and lines of latitude to find boundaries beyond which our interests do not go." But in spite of these ringing words, we still find men striving to alienate the East from the West, or the South from the North, or to make the Rocky Mountains or the great rivers a line of cleavage of sectional interests. And how? Why, by ignoring the great fact of religion and patriotism alike—that no local good can be permanent unless it is also the common good, unless the country has the spirit of the Lord there is no real liberty. So when one section of our country differs from another, no matter how sincere the men may be in the rightfulness of their opinions, it is well for each part to remember that unless it is large enough in mind and heart to embrace the interests of the whole country it has no right to assume the responsibility of governing the whole country.

Another danger that we have to face is the appeal to class interests. The passions of the poor are used as a torch to kindle the passions of the rich; and by irresponsible talk the inevitable distinctions which property makes are deepened and broadened,—on the one side by jealousy and hatred, on the other by fear and distrust, and on both sides by genuine ignorance of the real principles of justice and equity which are involved. Forbearance is needed on all sides. But whether rich or poor, every man should have the right to life, liberty, and the pursuit of happiness. We are all citizens under one flag, we are all brothers under one heaven; and, as Channing said in his great address on slavery, "Let no man touch the great interests of humanity who does not strive to sanctify himself for the work by clearing his heart of all wrath and uncharitableness, who cannot hope that he is in a measure baptized into the spirit of universal love."

It does no good to call names, whatever our political convictions. A man may be honest though mistaken. A clear argument is worth all the vituperative language in the dictionary. But even if argument cannot convince, epithets will not. They only arouse the passions, and the indignities men suffer from abusive language but add to the tenacity with which they hold to their opinions.

But in the present condition of affairs, in addition to the dangers from sectional and party interest, if there is one man who, in the secret of his own mind and heart, knows that he is working for his own selfish interest, regardless of any public good, he had better disappear from sight as being unworthy the great trust of liberty. If there is such a man who has joined sections and classes, not because he thinks them right, but because he believes his own fortunes will best be increased in that way, no words can be too severe to describe his moral perversity. But I should not dare to say that I knew such a man. I should not dare to take the responsibility on my own conscience of accusing a man of such a crime. His insincerity must be a matter between himself and his God, and, if he can endure the searching judgments of the Almighty, no little word of mine can avail.

The demands that are made upon American citizenship to-day are enormous. A man must be clear-sighted and free from passion. He must be superior to class or party prejudices. He must have generosity, honesty, and sympathy.

We look in vain for an example from history, which may give us encouragement or warn us of our dangers. Greece and Rome furnish us with the classical examples of a Republic. But to neither of those countries came problems of such magnitude and of such diversity as come to us. There were but few peoples known to each other when Greece was mistress of the Mediterranean, or when Cæsar pushed the Roman legions into Gaul. But now, every nation and country of the world sends its citizens to our shores. Interests as wide apart as the countries from which these people come, industries as varied as any that the world pro-

duces, are gathered here to be assimilated under one flag. The problem of ruling a city of Greece, or of managing one of the Roman colonies was but a slight affair compared with the tremendous human interests of to-day.

Lord Russell recently said: "Government is becoming more and more, but in no narrow class sense, government of the people, by the people, and for the people. Populations are no longer moved and manœuvred as the arbitrary will or restless ambition or caprice of kings or potentates, may dictate. And, although democracy is subject to violent gusts of passion and prejudice, they are gusts only."

It is in this country that the government of the people, by the people, and for the people, is having its most magnificent experiment. Never in the history of the world has it been tried on a similar scale. The other nations are looking upon us to learn from our experience. We are making a new attempt at government. If we are to succeed, we must rise above the threatening dangers of class and party interests to the thought of the nation as a whole.

The responsibility that rests upon American citizenship is very great. Every man should feel the duty of informing himself as accurately as he is able upon the wisdom, the integrity, of the differing national affairs. He should feel a responsibility not to speak hastily, vindictively, of men who do not agree with him, but he should accord to others the freedom of opinion he demands for himself.

Above all, he should feel the sacred responsibility of truthfulness in political affairs,—truthfulness in representing the position of his opponents as much as in representing his own. Government is a serious affair, and no one should take up its smallest prerogatives, if only to cast a vote, without a deep feeling of responsibility for the honor and integrity of the country.

But while we see many dangers to our government, we are not without encouragement. We can repeat Paul's words with emphasis, feeling that they are the ones he himself would use were he a citizen of America to-day. We may say with him, "We are troubled on every side, yet not distressed. We are perplexed, but not in despair," because there is always hope when a nation is aroused and great principles are up for discussion. We expect an outburst of patriotism in times of war when multitudes make the great choice between their personal advantage and that of the country to which they belong. Such patriotism is of so much value that men have been known to advocate war that patriotism might be kindled. We expect it in war time, we have learned not to look for it in peace, and yet never since the sword was sheathed at Appomattox has American citizenship meant so much to the man who possesses it as it does to-day. The cynic may remark that men are aroused because their pockets are attacked, either to fill the empty ones or to empty the ones that are full. This may be an element in the earnestness of the times, it would be foolish perhaps to deny it, but it would be equally foolish to claim that it was the only reason why a man would rather be an American citizen to-day than at any other time for the past thirty years.

I have too much faith in my countrymen to believe that only selfish interests can arouse them. The power of great principles is not dead—the ability to make sacrifices for the common good is not limited to war. The great good and the great reason for hope lie in the present exaltation of spirit. The dangers from sectionalism, from class or personal interests, have at least aroused opposition, and responsibility for the government is felt by increasing numbers of men.

There can be but one meaning to this; namely, that the "Corporate Consciousness" of the country is aroused. No man liveth to himself alone, but private good is embraced in the good of all. Religion and patriotism may suffer an eclipse; but as there are times when no matter how cold our faith we are compelled to cry "My God! My God! Thee only will I serve,"—so when national fervor seems dead there come times which fire our hearts anew and our country seems worthy the greatest sacrifices we can make.

This is one of those times, and the country calls for service above all party and sectional strife.

But the country is its citizens. It is we of the cities, the towns, and the States who call upon ourselves; and our only ground of hope is in ourselves. Let us then look within. Are we sincere in our conviction

of what is right? Are we above private and personal gains? Are we willing to accept the responsibility that belongs to us heartily and cheerfully? Are we unfaltering in our allegiance to the best? Do we understand the perfect liberty of the spirit of the Lord? If we can answer "Yes," then and only then have we a right to that sublime confidence which though troubled on every side is yet not distressed, and although perplexed is not in despair.

JOHN KNOX.

BY S. FLETCHER WILLIAMS.

In many ways John Knox was a representative man. He possessed the peculiar attributes of his race, and did more, perhaps, than any other to make Scotland what we now find her, the home of intelligence, of independence, of comfort, and of social and civic virtue. Three centuries ago she was, perhaps, the most backward, the least civilized State in Europe. The elements of progress that have since been developed were no doubt there, but they existed in a rude state. The climate, the culture, the language, the habits of the people were, to put it mildly, not attractive; and, during the whole of Knox's life, troubles of a political kind harassed and distracted the country. Before the movement for religious reform began, the disastrous day of Flodden had reduced the resources and hopes of the nation to a very low ebb; and subsequently the death of King James V. opened the way for the Queen Regent and the fatal French influence. The hierarchy seems to have been "utterly corrupt, and the Church undermined by the grossest immorality." Scotland was then in the darkest and most deplorable epoch in its history. It was the hotbed of superstition and sacerdotal imposture. The priests were opulent, and held half the wealth of the country. The bishops governed the crown and court and people. Inferior benefices were publicly sold, and when not sold they were given to the illegitimate sons of bishops. Preaching had almost entirely ceased. Both bishops and clergy, according to McBrie, "outraged decency, kept harlots openly, and gave their sons benefices and their daughters in marriage to the nobility."

Dominicans, Franciscans, and other monastic orders swarmed over the whole country like locusts. Bishops were not ashamed to confess that they had never read the Bible. The Virgin Mary was the object of universal worship. Recitals of creeds and confessions to priests were the way of salvation. Bequests to priests by the dying were passports to heaven. The interests of the nation were sacrificed to the avarice of the Church. Priests and nobles were the serfs of the papacy. A huge and portentous shadow hung over the whole land, and it required a force to disperse it that only one raised up of God could put forth. These considerations are to be taken into account in estimating the career of Knox, for never surely was reformer's lot cast in more turbulent times or surrounded with greater difficulties. He had to contend with a profligate court, with greedy and selfish rulers, with perfidy, hypocrisy, serfdom, superstition, ignorance, and with all sorts of open and secret violence. But amid all his evil surroundings he stands forth the central figure, courageous, unselfish, high-minded, godly, a thoroughly honest man,—harsh, it may be, intolerant as his times were, without the graces of modern refinement, but still presenting a character and career which three hundred years have not obscured, and which it will do us all good to study.

The chief events of his outward life are easily told. He was born of respectable parents in the neighborhood of Haddington in the year 1505. In 1521 he went to the University of Glasgow to be educated for the priesthood. There he appears to have taken his degree. He was a young man of twenty-three, a tutor at St. Andrews, when the martyrdom of Patrick Hamilton took place in the city, the first who fell a victim to the rising spirit of reform in Scotland. Knox was no unconcerned spectator of the execution. A few years later George Wishart, a man of singular character, who had imbibed the new doctrines at Cambridge, returned to Scotland, and was preaching there at the risk of his life in various places when Knox first appears on the scene with a "two-handed sword" to defend him; and, when Wishart was condemned to death by Cardinal Beaton, Knox offered to die with his friend. It needed all the weight of that

venerable man's compulsion to prevent him going forward to instant danger and death. "Nay, return to your pupils, and God bless you! One is sufficient for a sacrifice," said his aged friend. The picture of the cardinal reclining on his velvet cushion at one of his castle windows at St. Andrews to enjoy the burning of a heretic gives us a peep into the savage character of the age; and when the old persecutor himself falls in a few months by the hand of an assassin in his own chamber we begin to perceive what a terrible struggle had begun.

In the civil troubles that followed, Knox and his associates took refuge in the Castle of St. Andrews. The castle gave them the command of the town, and secured them from molestation. Having become involved in a controversy on the two theologies, Protestant and Roman, Knox preached his first sermon in public in the parish church of St. Andrews. Some said: "Others hewed the branches of the papistry, but he strikes at the root to destroy the whole." Others said: "If the doctors defend not now the Pope and his authority, which in their own presence is so manifestly impugned, the devil have my part of him and his laws both." Still others said: "George Wishart spake never so plainly, and yet he was burnt; even so will Knox be." But when he was called before a convention of gray friars and, he adds himself, "black fiends," it was soon apparent that the president, Dean John Winram, was himself disposed to the new faith. The reformer defended himself at the convention, and continued to preach afterwards in the castle chapel without interruption; and soon after, for the first time in Scotland, the communion service was held after the reformed mode.

When the castle was successfully beseiged by the French fleet, Knox and his friends were taken captives and carried off to be galley slaves in France. On the deck of the French galley he meets the despondency of his companions with the bold assurance, "God will deliver us to his glory, even in this life." Occasionally the galleys approach the Scotch coast. Sickly and emaciated, his life being despaired of, he is asked one day by one of his fellow-prisoners, when they are between Dundee and St. Andrews, to look at the land. In view is St. Andrews, with its crowded spires and pinnacles. "Do you know it?" "Yes," he answers, "I know it well; for I see the steeple of that place where God first opened my mouth in public to his glory; and I am well persuaded, how weak soever I now appear, that I shall not depart this life till my tongue shall glorify his godly name in the same place." A noble, fearless, trusting spirit, this! Even yoked, as a galley slave, to the oar, he has his buoyancy of soul unimpaired. There is even room in his heart for the play of humor. An image of the Virgin is given to him. "What is this?" "It is the Mother of God." "Mother! Mother of God, do you call it? This is no Mother of God, but a piece of wood, with paint on it." It is thrust in his face, and he is told to kiss it. But, looking about, he puts it in the river, and says, "Let our Lady now save herself; she is light enough; let her learn to swim."

After two years spent in this abject condition, Knox escaped to England in a manner which is not recorded. This was probably in 1549, when he was a man of the mature age of forty-four. The young Edward VI. was now on the throne. The Reformation had made considerable progress; and, by the influence of his friends, Cranmer and Latimer, Knox was appointed one of the royal chaplains. Some say he was offered a bishopric, and declined it from scruples of conscience. On the death of Edward VI. and the accession of Mary to the throne, he left England for Geneva; and, excepting a brief ministry at Frankfort, his home now, for the space of four or five years, is in the city of Calvin. A warm personal attachment was formed between the two friends; and the admiration with which Knox saw at Geneva what he believed to be a Scriptural order of church discipline and administration in full and successful operation confirmed all his previous opinions, and emboldened him to attempt, on the larger scale of a kingdom, what was reduced to practice in a small republican community.

Thus abroad and in England these years of absence from his country were well improved; and, when we add to all this discipline the bodily pain and domestic care that mingled with his incessant preaching,—the deep spiritual experience, also, and searching of heart as to his ministerial faithful-

ness, of which his private letters and papers afford ample traces,—and the endless and harassing correspondence which he had with his Scottish friends, who, in his absence, were helpless, we may perceive that his training of adversity, in the exile and bondage of the French galleys, his residence and ministry, first in England and then abroad, fully furnished and matured the man for his work when the set time should come.

And now the decisive step is to be taken. The friends of the Reformation in Scotland are at last awake and ripe for action. Their call reaches Knox in his retreat at Geneva, where, in quiet pastoral work among the remnant of his Frankfort flock, in the learning of Hebrew when beyond the age of fifty, in assisting at the translation of the Scriptures, and in kindred studies among congenial friends, enjoying full religious fellowship and not a little of the learned leisure that he loved, he is almost making up his mind to spend the evening of his days in peace. But his own early anticipation is to be fulfilled. And yet, it is with much hesitation and many delays that he makes up his mind to embark on the enterprise before him. For months he lingers on the French coast in vacillating uncertainty, balancing the various tidings from Scotland, and trembling under the weight of a responsibility which he had none upon earth to share. Ever and anon he repairs to the small sea-port town of Dieppe, a man prematurely old in body, but with the fire of his soul unquenched, conscious of a kingdom's fate depending on his choice, for he could not but foresee that his landing in Scotland then must be the signal of an irrevocable movement. He almost wavers, not on his own account, but for the weakness of his friends,—while yet another and another trumpet-tongued appeal is borne across the Channel, to nerve them for the trial. It is the same man who years ago, when summoned suddenly to the ministry in the Castle of St. Andrews by that servant of God, John Rough, speaking for his brethren in presence of the consenting congregation, was seen, before all the people, bursting into tears. Ah! it is not with a cold heart and a dry eye that he thrusts himself forward to bear the weighty trust of either preaching the new faith or of reforming the Church; nor is the place of his own seeking, in which he is to "speak the truth, impugn it whoso list," though it shake a throne and convulse a kingdom. But necessity is laid upon him, and woe is unto him if he fulfil not his high calling! It may be in fear and trembling, it may be with much weeping, that he receives the appeal. But, when his mouth is once opened amid the beleaguered garrison of St. Andrews, there is no stammering in his lips, no uncertain sound from his trumpet; and, when his feet are once on his native soil, at the summons of Scotland's best and bravest, there is no misgiving, nor any halting, until the work is done.

At St. Andrews, in June, 1559, at the age of fifty-four, against all remonstrances of his friends, he persists in his determination to preach, in spite of the archbishop's prohibition, and the threatened fire of the soldiers,—an instance of well-timed courage on which, in no small measure, the cause hinged. He preached on Christ's ejection of profane traffickers from the Temple of Jerusalem, and then he exposed the enormous corruptions of the papacy,—corruptions the nation knew but feared to denounce and destroy. Such was the effect that the provost, magistrates, and people, agreed then and there to set up Protestant worship, and the Church was stripped of its images and pictures, and the monasteries pulled down. Edinburgh, Stirling, Linlithgow, and other towns followed the example of St. Andrews.

In this way the great work began. Into the details of the struggle I cannot enter. It is known how the widowed queen, the fascinating and unfortunate Mary, found the great part of the nation in rebellion against her, when, with a retinue of French priests and attendants, she took up her residence in Holyrood in 1561. The Reformation movement was then in progress, and Knox was its centre and chief. A man of his temperament and convictions would not be likely to show much deference to royalty, especially when he came to see through the craft, duplicity, and unscrupulousness of the queen. Charges of rudeness and intolerance have been brought against him in reference to her. It is useless to raise a justifying plea. Rude he was, but his fidelity in speaking words of truth to the queen was one of the mainstays of the cause which

her unprincipled frivolity went so far to damage. He must be judged by the exigencies of his own times rather than by the philosophy of ours. The state of social manners, the perils that beset the national independence, and the reform of the Church necessitated measures that now may be called harsh. To Knox's mind the pope was antichrist, the mass was idolatry, the clergymen hypocritical shavelings, Baal's bleating priests, while he himself had to defend the gospel of Christ, and vindicate against all gainsayers the true glory of God. Knox and Queen Mary, two persons diametrically unlike in every way, were, in fact, representatives of two opposite principles which were contending with intense energy for the mastery, not only at Edinburgh, but throughout Europe, and it was not possible that peace could exist between them if the cause of truth and righteousness were to triumph, as subsequent events amply prove. Knox was upright, when honor was rebellion; true, when truth was treason; and loyal to his convictions, when the pulpit conducted to a martyr's stake. Under his eloquence, priests ceased to be gods, and the people came to be men, and superstition and intolerance rose in fearful insurrection against the man who exposed and denounced them. Only philosophers who fight their battles from cushioned chairs and carpeted libraries, only theological professors who conduct their gentle warfare from university halls, and who think that it is vulgar to be earnest, charge Knox with insensibility and severity. He was not unfeeling, vindictive, nor revengeful. He was uncompromising, fearless, and faithful. Surrounded by sanguinary prelates and priests, and among a fierce population, Melancthon would have been useless, Erasmus would have been an incubus. Dean Stanley and Principal Tulloch would have been helpless at that era. Living in an age when prelates and priests were tyrants, when the people were credulous and ignorant serfs, a man of iron nerve, keen intellect, and intrepid heart was needed. Knox put the trumpet to his lips and blew a blast which shook the papacy to its foundation, and secured for his people a freedom which brought about a transformation so rapid that it seemed as if the nation had risen from the dead.

But apart from the stern duties that were cast upon him, Knox was not the narrow and harsh bigot that many have supposed. It is a mistake to attribute to him the gloomy Calvinism that has come to be associated with the Church in Scotland. In a general way he doubtless sympathized with the doctrinal system of Calvin; but his nature and tendencies were different, and a general similarity of faith would be followed, in the case of the two reformers, by very different results. Practical reform, not theological speculation, was his aim; and he labored, not to set up abstract theories, but to correct tangible abuses with the common-sense genius of his country. His moderation on many points contrasts strongly with the extreme and narrow policy afterwards adopted. He inclined in matters of church government to semi-episcopacy, and was not a Presbyterian of the modern type. He assuredly did not accept it as a divine ordination. He was also in favor of a liturgy, and compiled a "Book of Common Order," which regulated the worship of the Church of Scotland for nearly a hundred years, and which was not superseded until the tide of English Puritanism brought in the narrower and more dogmatic system embodied in the Westminster Confession of Faith. He was not a strict Sabbatarian in the modern Scottish sense; for we read of social gatherings at his house on Sunday afternoons, when the contents of his wine cask were hospitably dispensed. His two sons, who died young men, are said to have taken orders in the Church of England, which would seem to imply no insuperable family objections to the episcopacy of that time. On the whole, Knox must be revered as an eminently noble type of man, who supremely loved truth and righteousness, who could not be turned aside from his purpose either through the menaces or favors of men.

Iconclast was he? Perhaps more than suits our modern notions, when we are learning to respect old forms and faiths, to conserve the elements of good they contain, and to enrich through them the spirit of religious life, which should be all-comprehensive. But a different policy from that of philosophic eclectism was needed in the sixteenth century; and Knox held that the best way of preventing the rooks of error and superstition from returning was to de-

stroy their nests. Hence many things, highly artistic and graceful, were doomed to destruction, which the efforts of a later age have labored to gather up and restore. The policy of destruction is of doubtful wisdom; for so long as there are rooks they will build nests, and the more the old are taken away will new ones be constructed. We must go deeper if we are to lay the basis of a lasting reformation; for, after notions of infallibility as to bishops, presbyters, or dogmas are disproved, the ideas that gave vitality to those ecclesiastical forces will in some shape survive. But, while on the side of æstheticism we may regret the wreck of Gothic architecture, we must, on the side of religion, rejoice that a nation was lifted out of the baleful shadow of superstition, tyranny, and immorality, and placed under the light, purity, and warmth of a higher faith.

Knox's country owes to him the institution of a system of education which has for three hundred years been the admiration of other nations. The "Book of Discipline," mainly drawn up by him, required a schoolmaster to be appointed in every parish, and compelled every father to bring up his children in learning and virtue. The children of the poor were to be supported at the general charge if they showed a genius for letters; and every encouragement was given by quarterly examinations in the towns for the progress of the young in learning. By academies in the country towns, by colleges in the cities, by suitable means of encouragement for deserving scholars, Knox would have made the way plain to the highest walks of science, of literature, of professional ambition. "Utopian! visionary! romantic!" it has been called. It may be so. Has it ever been fairly tried? or, in so far as Scotland has tried it, has it failed? What has all the modern history of Scotland been but just a series of successive attempts that this ideal has shaped and more or less successfully got itself realized? But here in England, alas! we are but *now*, and even now, but slowly adopting Knox's ideas.

The end of his life was most pathetic. Tuesday, the 25th of November, 1572, in an unpretending house standing upon one of the wynds leading to the Grass Market, Edinburgh, he lay a-dying. Mary Stuart was in the Castle of Fotheringay, the prisoner of Queen Elizabeth. Murray, the regent, had been assassinated more than two years before. Lennox was also slain, and had been succeeded by the Earl of Mar. Twice the Queen of Scots, flying before her foes, had crossed the English border in 1568, the kingdom had been torn by intestine wars, many of the nobility had fallen from the faith, and the life of the great reformer had been threatened on all sides by his foes. For more than a decade of years he had hoped for some auspicious moment to come in the affairs of the Church, when he might put off his armor and retire from the battle-field. But he was not to sheathe his sword. Up to the very last, stooping under the burden of years, paralyzed, tired of strife, scarcely able to totter along the street, leaning upon his staff, there was none to take his place. Says one who sat under his preaching to the last, in words too expressive to be changed: "I saw him every day go slowly and wearily, with a furring of marticks about his neck, a staff in the one hand, and good, godlie Richard Ballander, his servant, holding up the other, from the abbey to the kirk, where he and another lifted the old man into the pulpit. At first he behovit to lean, and was moderate the space of half an hour; but ere he had done with his sermon he was so active and vigorous that he was like to ding the pulpit in blads; and he made me so to growe and tremble that I could not hold a pen to write." He had said publicly but a few weeks before: "I take my good-night of all the faithful; for, as the world is weary of me, so am I of it." Now, his friends standing about him, and whatever of light was in him disappearing behind the falling curtain, his prayer that "the battle might end without slander to the messenger of Jesus Christ" was being answered. Blessed are the dead who die in the Lord. Blessed are the valiant that live in the Lord. Amen, saith the spirit. A life-battle, right nobly fought, was John Knox's.

In this same year of 1572, three months before this, on the afternoon of one of those sunny days that make the hill-tops around Edinburgh golden in their glory, intelligence reached the town that the noble Coligny, Admiral of France, the brave and generous leader of the Protestant cause in middle and southern Europe, was murdered at Paris by

order of Charles IX. He was Knox's old friend, and the shock was terrible. But worse news came. France was knee-deep in the blood of her Protestants. Post after post brought fresh accounts of the shocking cruelties. Hired cut-throats marched on their horrid errand from city to city. No reverence was shown to the hoary head, no tenderness to women and children. Seventy thousand persons were murdered in a single week. Night and Orcus, from their subterranean imprisonment, seemed to have burst forth upon France. For several days the streets of Paris literally ran with blood. It was the same all over France. Infants and matrons, the beautiful, the true, the good, were butchered indiscriminately everywhere.

The intelligence of the massacre of St. Bartholomew, producing the utmost consternation and horror in Scotland, inflicted a deep wound on the exhausted spirit of Knox. Having been conveyed to his pulpit, and summoning the remainder of his strength, he thundered, "the vengeance of heaven against that murderer and traitor, the King of France. Go," he said, addressing Le Crœ, the French ambassador, whom he saw among the crowd, "Go, tell your master that sentence against him is pronounced, that divine vengeance will never be lifted from his house, that no son proceeding from his loins shall enjoy his kingdom in peace, and that his name shall be execrated to posterity!" Le Crœ demanded that Knox should be silenced for the indignity done his royal master, but the Regent dared not.

The old hero's dying expressions were characteristic. "The day approaches, and is now at the break, when I shall be with Christ. And now, God is my witness, that I have taught nothing but the Gospel of our Lord. I know that many have complained of my severity; but my mind was always void of hatred!" And at five o'clock he said to his wife, "Go, read aloud where I cast my first anchor (John xvii.)." At eleven he said, "Now it is come!" and expired without a struggle. It was like the setting of a victorious October sun. *So stirbt ein Held*,—so dies a hero.

In the churchyard of St. Giles, under the greensward somewhere that in Parliament Square carpets everything with beauty—for the exact spot is lost—they buried him, and the Regent Morton spoke his epitaph: "There lies he who never feared the face of man."

Like his great model, him of the "camel's hair" and "leathern girdle," Knox laid the axe to the root of the tree, and a gentler spirit never could have shaken down the papacy, torn up its inveterate roots, and roused a stern race to rally round the new Gospel. He called up his country from the grave. "He put a new song in her mouth."

From that day to this she has been free. In such a man can we expect to find winning address or courteous manner? "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled and live delicately are in king's courts. But what went ye out for to see? A prophet! Yea, and more than a prophet."

HACKNEY, ENG.

THE ACORN.

Once from off a bent twig shaken
By the west wind fiercely blowing,
On to ground all rough and barren
Fell a brown and shining acorn.
In its shell the small nut rested,
Half way down the sloping hillside;
Pale, tall grasses whispered to it,
Daisy heads bowed low before it,
Daisy faces, gray and withered,
Wrinkled with the age of summer,
Looked upon the slight intruder,
Gazed upon the small new comer.

When the sunny light of morning
On the sloping hillside rested,
Brightening the bending grasses,
By its warmth the dark earth cheering,
Waked the acorn from its slumber,
Roused into a life of newness,
Raised to live a life of beauty
In the world so rich and lovely.

Bent and beaten by the north wind,
Blowing from the land of snowflakes,
Scorched and shrivelled by the south wind,
Blowing from the land of sunshine,
Still the small stem struggled upward,
In the daylight struggled upward.
Buds to green leaves grew and faded,
Twigs to branches grew and lengthened,
In the days so swiftly passing,
In the years by us forgotten.

Now an oak tree, tough and sturdy,
Still it stands upon the hillside;
In its branches, in the spring time,
Nests by summer birds are builded.
On the ground, when acorns ripen,
Children play beneath its branches,
Gathering acorn "cups and saucers."
So from seeds, small and well ripened,
Trees of beauty grow and strengthen;
Brightening the earth about them
With their wealth of fruit and blossom,
And from out their spreading branches
Sweet bird songs ascend to heaven.

— *Maud L. Cotton.*

THE EDUCATIONAL CHURCH.

BY E. M. FAIRCHILD.

[The following abstract is made for the *Unitarian* from the suggestive article contributed by Rev. E. M. Fairchild, of Troy, N.Y., to the September number of the *American Journal of Sociology*.—ED.]

"Church" is the term used to designate the institution of society which has interested itself practically and theoretically in matters of ethics and religion. The term includes all organizations devoted to this kind of work, no matter by what prophet they have been founded.

What is the proper function of this Church? The Church is to help human beings perform their great life-task. This task must be the realization of some individual, personal ideal. This ideal is determined for each by the characteristics of his own internal life and by the needs of the environing life; it is both self-centred and altruistic. And the process by which this ideal for each is gained by each is a process of personal development.

The usual function of institutions is to serve the individual in his development. The progress of society comes through the development of the individual. The State furnishes the freedom which results from protection against interference by others, and freedom must be had in order to make the realization of the individual, personal, ideal possible. The college assists in gaining intellectual strength. It serves other ends, but serves this chiefly. The home plays a large part in the fulfilment of the individual ideal by giving opportunity for the perpetuation of life in children, and for gaining the completeness of the individual.

The proper function of the Church is like to that of the State, the college, and the home. The Church has all along been of service, though indirectly and by somewhat crude methods, in the struggle for self-realization. The Church, to perform its function, needs to render direct and skilful assistance. The ideal self is gained by personal growth; and if the Church is to help in the gaining of this ideal self, it must be an institution for the production of development. But the production of development is education, and the Church is, therefore, in the last analysis an educational institution.

The special work of the Church is the education of the ethical and religious life. The discipline of the college will contribute to this, and that of the Church will contribute to intellectual development, but the centres of the activities of the two institutions are distinct.

It is the business of the Church to educate humanity into highly developed ethical and religious life.

If the above analysis of the relation of the Church to society is correct, it becomes clear that society has a right to ask each church organization to furnish each human being intrusted to its care a discipline calculated to produce growth into developed ethical and religious life. Each church is to be judged according to its fruits. The young, crude life of its children is to be skilfully assisted in its efforts to gain fully developed ethical and religious manhood and womanhood. That church which produces men and women who live intelligently and in perfect devotion to the fulfilment of their highest ideals is the church that is greatest, because it serves society's needs.

Denominational divisions have arisen from the belief that God has given a revelation of the divine law. Each group united about a peculiar interpretation of the revelation has formed itself into a Church, for the purpose of advocating its interpretation. The motive which has governed the organization of these denominations has been a determination to carry on a propaganda, whether the various interpretations are justified or not. The resulting organizations are, therefore, such as to serve only indirectly the great end of existence for the human being, the realization of the individual, personal ideal. An organi-

zation formed for the purpose of subduing all to belief in a particular system of ethical and religious doctrines in many ways obstructs the development of the individual. These are times in which the rights of the individual are being determined: each is king and servant. The organization of the Church needs to be somewhat changed, and suited closely to the function which it is proper for the Church to perform, the education of the ethical and religious life. The Church that serves society as it is to-day must needs be an educational institution instead of an organ for propaganda.

Since the Church has an educational function, it follows that its proper method of work will be determined by the application of general educational principles to its special ends. It will not do for the Church to adopt the methods of the college *in toto*. The education of ethical and religious life is a different task from the production of intellectual development.

To bring the growing mind to an understanding of the subject of ethics is to achieve an intellectual end, but that to be gained in ethical education is not simply an intellectual understanding of the right. An experience of mastering obligation to live true to the ethical ideals which the intelligence determines to be right is to be produced. We want men of honor and as unselfish as the Christ.

Religious education brings not simply intellectual insight into the infinite, but, also, a feeling of personal union with the super-personal God-life. Under a powerful religious education the child is touched with love of every living thing. The boy and the girl hear the voice of nature in the prattle of the brook; the trees speak by the rustling of their leaves; the thunder tells of power to be trusted, not feared. Death is nature's doing, and life is eternal. Courage, contentment, ambition to have part in the great world-struggle, possess the man and the woman, because of love for the God in whom they live and move have their being. The aged lie down in peace: their trust is sufficient in the hour of death. The mourners are content to finish their tasks: they see the face of love.

So the methods of the Church must be suited to its special field. It holds services rich in inspiring music, in strong expressions of religious feeling, and in these services the members find opportunity for the expression of their own personal spontaneous emotions. Going to church is going to the very heart of things, to gain renewal of life. The room in which the religious service is held is an expression of the universal spirit; the large chorus interprets the God of love; the leader of the service is at one with his God, and speaks from the heart.

In order that different kinds of churches may be compared, a name is needed for this Church which considers its functions those of an educational institution, and which is founded on the great purpose of educating ethical and religious life. The best name in sight is the Educational Church.

A course of discipline must be arranged for this Educational Church. The life of the child, the boys and girls, the young people, those of middle-age, and of the aged, is to be supplied its proper food. Those who have large capacity for religious experience are to be furnished a religious service far richer than that furnished by most propaganda-loving churches. People who have little or no capacity for religious experience are to be impressed with the sociologic sanctions for conduct, to be stimulated by lectures in applied ethics and by the presentation of the beauty of ethical ideals. The crude methods of the churches of the ordinary type are to give place to more skilful.

A course of discipline calculated to produce the results which it is the function of the Church to achieve, is now submitted for consideration. The course here given is not wholly visionary because the Children's School of Ethics and Religion, the Junior and Young People's Clubs for Personal Development, the Young People's Class in Ethics, and the Religious Service of the Senior Church have been proved by experiment to produce the results which they aim to produce. The other departments outlined seem essential to completeness of institutional life.

The Educational Church.

The following is the discipline: —

Age.	*Department.*
6 to 8	Children's School of Ethics and Religion, Kindergarten.

Age.	*Department.*
8 to 10	Children's School of Ethics and Religion, Children's Department.
10 to 12	Children's School of Ethics and Religion, Boys' and Girls' Department.
12 to 14	Children's School of Ethics and Religion, Senior Department.
14 to 17	Junior Church.
14 to 17	Junior Club for Personal Development.
17 to ?	Senior Church, Religious Services.
	" " Ethical Lectures.
17 to 20	Young People's Class in Ethics.
17 to 21*	Young People's Club for Personal Development.
20 to 23	Bible Class.
23 to 25	Class in Religious Philosophy and Comparative Religions.
25 to ?	Class in Social Problems.
Adults	Class in Philanthropy.

PREACHERS AND TEACHERS.

Senior Preacher.—Senior Church, the Religious Services; short course of Ethical Lectures. Bible Class. Class in Religious Philosophy and Comparative Religions.

Junior Preacher.—Junior Church. Superintendent of C. S. of E. & R. and Teacher of Class A., Senior Department. Director of the Y. P. C. for P. D., and its teacher of Sociology.

Seven Teachers in C. S. of E. and R.: Kindergartners, 2; Children's Department, 2; Boys' and Girls' Department, 2; Senior Department, 1; and this teacher is also the Director of the J. C. for P. D.

Teacher of Ethics.—Young People's Class in Ethics, and of Anthropology, in Y. P. C. for P. D.

Teacher of Class in Social Problems, and of American Political Ideas, in Y. P. C. for P. D.

Teacher of Class in Philanthropy.

Various Lecturers.—Senior Church, the Ethical Lectures.

The Children's School of Ethics and Religion.

Sundays, 12 *to* 1.15. *An eight-years' course.*

GENERAL EXERCISES.

Roll call.
Violin solo. (Kindergarten withdraws.)
Hymn.
Scripture reading.
Extempore prayer.
Response service.
Hymn.
Poem.
Class sessions.
Hymn. (Kindergarten returns with other classes.)
Children's prayer.
Song of praise.

KINDERGARTEN.

(Children about 3 to 8 years of age.)

Class B. Ethical Ideals.
Stories of the obedient, respectful, helpful child.
Class A. Ethical Ideals.
Stories of the generous, loving, truthful child.
Both Classes. Religious Ideas.
God the One who makes all things live and move and have their being. All are his children.

INSTRUCTIONS TO TEACHERS.

Teach without making much explanation of why it is right to do this and not that. Set forth ethical ideals by means of stories, and incite the scholars to imitate the children of the stories. Set forth religious ideas by means of talks about plants and animals; get the scholars to watch them live.

The opening and closing of the kindergarten is to be by means of a liturgy written for this department. The kindergarten meets with the rest of the school for the musical opening, and joins also in the closing exercises.

CHILDREN'S DEPARTMENT.

(About 8 to 10 years of age.)

Class B. Ethical Ideals.
Elementary discussion of the qualities of the obedient, respectful, helpful, generous, loving, truthful child.
This child is to be made to appear a reasonable and possible child.
Class A. Ethical Ideals.
Elementary discussion of the qualities of the strong, industrious, skilful, intelligent, unselfish, thoughtful, useful, brave, conscientious men and women.
The boys and girls are to become men and women, and the school hopes that these qualities will be gained by them.
Both Classes. Religious Ideas.
God the life of nature wants his children to grow into the fulfilment of their highest ideals. Conscience is the voice of God, and is to be obeyed. Punishment comes when conscience is disobeyed. True joy comes from obedience to God's voice.

*All sessions come on Sundays or Fridays.

INSTRUCTIONS TO TEACHERS.

Study the character of the scholars and apply these personal ideals to their lives. Make continual expression of your love for nature, and of the greatness and power and love possessed by the God-life which you feel to be in nature. Express your longing to become perfectly obedient to the voice of conscience.

BOYS' AND GIRLS' DEPARTMENT.

(About 10 to 12 years of age.)

Class B. Ethical Ideals.

Biographical studies of the youth of men and women who illustrate the fulfilment of the ideals of the school.

Example. Abraham Lincoln—strong, intelligent, thoughtful, unselfish, truthful, useful, conscientious, brave.

Religious Ideals.

The earth has grown from a ball of fire to its present state, and the God-life has controlled its growth. The God-life is through and through all the universe, and is to be trusted and obeyed. Study the religious experiences of the men and women chosen to illustrate the ethical ideals.

Class A. Ethical Ideals.

Biographical study of the lives of Jesus and his apostles.

Religious Ideals.

The religious ideas and experiences of Jesus and his apostles.

SENIOR DEPARTMENT.

(About 12 to 14 years of age.)

Class B. Ethical Ideals.

A discussion, systematic and thorough, of the ideals of the school—obedient, respectful, helpful, generous, loving, truthful, strong, industrious, skilful, intelligent, thoughtful, unselfish, useful, brave, conscientious, self-controlled, ambitious men and women.

Religious Ideals.

The meaning of all important common religious terms and phrases.

Class A. Ethical Ideals.

Discussion of the question: For what is it worth while to live?

Is it worth while to live according to conscience and one's highest ideals?

Religious Ideals.

A systematic discussion of fundamental religious ideas.

NOTE.—Only those who do the work satisfactorily are allowed to remain members of the school, and only those who do the last two years intelligently and earnestly are allowed to graduate. A certificate of graduation is given.

Junior Church.

Sundays, 4 to 5.15. A three-years' course.

(Young people about 14 to 17 years of age.)

ETHICAL AND RELIGIOUS SERVICES.

Organ voluntary.
Violin solo.
Hymn.
Scripture reading.
Response service.

(*a*) Expressions of high ethical sentiment and deep religious feeling, read in concert.

(*b*) Written prayers read by the preacher and responded to by the worshippers.

(*c*) Musical expressions of thanksgiving, sung in concert.

Sermon. (Subjects appropriate to this period of life and arranged in a three-years' course.)

Hymn-anthem.

Reading of original essays. (Topics in ethics and religion assigned.)

Anthem.
Discussion of the sermon and essays.
Extempore prayer.
Philanthropic offering.
Hymn.
Benediction.
Song of praise.
Instrumental postlude.

NOTE.—This service is to have all the formalities of the ordinary adult church service; but the thought of the hymns, scripture, sermon, and essays is to be suited to the needs of the young people. This Junior Church, if contrasted with the Senior Church, will be found more emotional and its movement more rapid. A certificate is given to those who complete the work of the Junior Church and Junior Club.

Junior Club for Personal Development.

Fridays, 7.30 to 9.

(Open to boys and girls over 14 years of age.)

ORDER OF BUSINESS.

Call to order.
Roll call.
Original work by members of the club.
Talk by the director of the club.
General games.

This club is in charge of a competent director, and is designed to train the boys and girls into self-reliance, to enable them to make use of their powers when in formal association with others, to bring them into sympathy with matters of public interest, and to give them the discipline to be gotten out of games.

The club binds its members together in devotion to the principle of personal development, and only those who stand firm in the principle are allowed to continue members.

The original work centres in social and current topics. The talks of the director cover practical topics pertinent to the daily lives of the members and are arranged to cover three years, so that by remaining a member for three years the entire course will be accomplished.

Senior Church.

Sundays.

Membership in the Senior Church implies the intention to attend its services regularly. One who does not feel the need of a religious service may elect to attend simply the ethical lectures.

RELIGIOUS SERVICE, 10.30 TO 11.45.

Organ voluntary.
Violin solo.
Hymn.
Poem.
Ethical and religious liturgy.
Anthem.
Scripture.
Hymn-anthem.
Prayer.
Choral response by congregation.
Sermon. (A discussion of religious theme, and an expression of personal religious experience.)
Philanthropic offering.
Hymn.
Closing ethical and religious liturgy.
Benediction.
Song of praise.
Organ postlude.

ETHICAL LECTURES, 7.45 TO 9.

Address. On some subject of applied ethics. The lecturer is judicial in his treatment of the theme; he strives to assist the people to make wise judgments in matters of public and immediate interest.

Discussion of the address. By those to whom the privilege has been granted, because of their fitness and ability.

Young People's Class in Ethics.

Sundays, 12 *to* 1.15.

This class offers a three years' course.

COURSE OF STUDY.

The elements of ethics.
Practical ethical questions.

The ethical ideals of the prophets (this word is interpreted as referring to sacred and secular writers).

These three years of work need not be taken in any prescribed order. Each year is made a distinct course. It is possible to enter the class at the beginning of any year, and to take the course in the order which happens to come, without serious loss from disarrangement.

Examinations are held at the end of each year, and only those who do the work satisfactorily are allowed to continue members of the class. Certificates of graduation are given to those who complete the entire course.

Young People's Club for Personal Development.

Fridays, 8 *to* 9.45.

Open to any young man or woman of good reputation.

ORDER OF BUSINESS.

Call to order.
Roll Call.
Reading of minutes.
Reception of new members.
Study classes.
Social fifteen minutes.
Unfinished business.
New business.
Reading of fines.
Adjournment.

The club offers three years of prescribed work, and further electives.

COURSE OF STUDY.

Anthropology.
Sociology.
American political ideas.
Elective work according to the choice of the members.

The studies of the club are chosen with reference to the central purpose of the club, personal development. Each member is expected to continue true to this principle. The course is calculated to develop an appreciation of the part which the individual plays in the social organism, and to equip the members for their social service as members of their community. A certificate of work done is given to those who complete the prescribed work.

Bible Class.

Sundays, 12 *to* 1.15.

This class is open to those who have finished the course of the Young People's Class in Ethics, and to others whom the teacher may consider prepared.

COURSE OF STUDY.

Three years' work.

Old Testament history, and the development of ethical and religious ideas during this period.

New Testament history, and the development of ethical and religious ideas during this period.

The Development of the Christian Church.

Regular attendance is required, and faithful work expected. A certificate of graduation is given on examination.

Class in Religious Philosophy and Comparative Religions.

Fridays, 8 *to* 10.

This class is open to those who have taken the work of the Bible Class, and to others whom the teacher may consider prepared.

COURSE OF STUDY.

Two years' work.

Religious philosophy.

Comparative religions.

Regular attendance is required, and faithful work expected. A certificate of graduation is given on examination.

Class in Social Problems.

Sundays, 12 *to* 1.15.

This class is open to adults, and it is expected that those who join in this class are somewhat prepared to deal with social problems. The class is under a competent leader, and deals continually with the social questions of the day. If the class so determines, it may enter upon practical work, and seek to bring about developments in which it believes.

Class in Philanthropy.

Sundays, 4 *to* 5.15.

This class is open to those who wish to engage in philanthropic work and the control of the philanthropies of the church is in the hands of a committee of five, all of whom are graduates of this class.

COURSE OF STUDY.

Two years, and to be followed by as long a period of practical work as possible.

The principles of philanthropy.

The methods of successful philanthropies.

Examinations are held, and certificates of graduation given.

Philanthropic Work.

The different departments of the Children's School, the Junior Church, and the Senior Church, are each engaged in special and appropriate philanthropic work.

"AS ONE WHO TURNS A HUNGRY EAR TO LIST."

As one who turns a hungry ear to list,
And catch the heart-throb in a dying breast,
And holds a mirror o'er the lips to test
Whether a faintest breath reveal its mist,
And, trembling, feels about the pulseless wrist,
And scans the eyes o'er which the lids should rest,—
Nor realizes how in vain the quest,—
And kissing clay, still dreams the friend is kissed,
I bend me o'er this beauteous World of mine,
This wondrous Universe, and hark to win
Some evidence, some faintest hint or sign
Of God-pulsation going on within;
And still I watch and wait with bated breath,
Hoping, despairing, hoping—life or death?

—*Gottfrid E. Hult.*

VISIBLE AND INVISIBLE.*

We have a habit of speaking as if there were an impenetrable barrier between what we call the visible and what we call the invisible worlds. We fancy an abyss of "empty space," of nothingness, between us and the starry heavens. But nothing could be more untrue.

Every cubic foot of this "empty space" is a perfect laboratory of light and color, a workshop as busy every hour of the year as the nimblest factory in your city. The star Sirius gives us its rays at their immense distance, and between us and it, between it and everywhere, everything touches and influences some other thing, connecting all together and making all one.

The invisible world, then, is not a strange, fenced-off or altogether unknown country. It is the other half, or nine-tenths of every thing we see or touch. It is the reverse side of the flower we caress. It is the part of ourselves which we have not yet explored. We dwell in it; we help to constitute it. It is our mysterious life-element; it is our unsurveyed nativity.

Our next thought is that the visible and the invisible, being essential parts of the same whole, cannot contradict or annul each other. What we do not see cannot be con-

* From a sermon by Rev. Samuel C. Beane, delivered at the installation of Rev. George C. Cressey, at Northampton, Mass.

trary to what we do see. That limited section of the heavenly bodies which the eye and telescope have discerned must be consistent with the vast orbs and movements beyond sight, for they are completing halves of one harmonious system.

Whatever processes and changes occurred before the world we inhabit was as it is now were all in harmony with the world as it now is, else the present world in its present state could not have come to be. Whatever natural events went before you and me, whatever laws and providences invest you and me, must be in accordance with us, consistent and friendly, else we should not be existing.

And so Paul, reasoning in simplest logic from the end of things which he could see to the end out of sight, declared that the concealed part must be perfectly consistent with the obvious part, and swept the field with the splendid aphorism: "The invisible things of Him since the foundation of the world are clearly seen, being perceived by the things that are made."

If we turn to consider some of the many revelations which have come and are coming from behind the curtain in your lifetime and mine, what one of them gives suspicion that the unseen world is not altogether a good and safe and kindly realm? The marvelous blessings unfolded to us lately in electricity show a mind and heart out of sight that can be trusted, and that in all future years must needs keep pouring immeasurable boons and mercies on the human family. Let this one instance serve as a type. All new messages, discoveries, and interpretations which have come to us out of the occult hemisphere in our day, all, as fast as their meaning appears, show themselves beneficent and not hostile.

The modern Liberal Christian has largely given up dreading the undiscovered districts aud unrevealed forces of the universe. Why, death, he now says, is only a moment lived by you and me while passing from being to being, or in Goethe's words, "a trick of the soul to get more life."

Two hundred years ago the inscrutable force within thunder and lightning was considered hostile to man, and only that. A century ago Franklin disarmed and subdued this avowed enemy of human life and good. To-day the same electric power, once dreaded, then disarmed, is carrying swift messages from home to home and continent to continent, and speeding vehicles of travel on their happy course. The Copernican system was by Christians accounted absolutely satanic. The divine right of man as opposed to the divine right of kings was two centuries ago generally accounted to be fatal infidelity. The order of human experience from the beginning of historic times has been, first, regarding of every considerable new thing which has come into the world as a calamity; next, living with it and finding out its meaning and uses; and lastly, but surely, a hailing and reverencing of it as a priceless blessing.

In the light of to-day's knowledge it is unmanly superstition which stands appalled before any new comer or old visitant from the unseen world, and says, "The universe is so far bad, cruelty and wrong have got the throne." In every annexation which has been made from out the darkness we find, in so far as we find anything, that it is all one law, one order, one beneficent unity.

One of the most gladdening facts of our time is the buoyant, religious confidence among men of science that there are no hopeless disasters in the world. The acclaim with which the medical profession hailed the discovery of the life-germs of disease, not as the dark end, but as the fresh and bright starting point of their benign science, was like a rich anthem of faith. Dr. Oliver Wendell Holmes declared more than once towards the last that his life-long dealing with physical ills gave him buoyant confidence that there were no incurable evils of any sort among men. All these things are preparing the way for a deeper and braver and more availing Christian experience.

Jesus appears to have rested his religious experiences on these three assured certainties: First, that his life had its being in God, not that he or anybody was a mere subject of Omnipotence, not that the Heavenly King in majestic isolation sent down couriers with messages to his human children, but that his human soul, the type of all human souls, was the very life of God's life; that there was no distance, no apartness; that, like branch and vine and root, there was one life, man, when wholesome and at his best, at one with his Divine Father. Hence no ground for suspicion that any divine

mystery not yet disclosed could contradict the sweet mission and benignity of a human heart and soul. Second. Hence the jubilant assurance pouring through his gospel, that every space and speck of the universe, every century and moment are held inescapably to Divine law and love. And, third, a confidence, sure as knowledge, that the future would explain the present, the great whole expound these separate parts, so that what seems broken, partial, even fatal now, when seen at length and at large, would be found perfect in the plan to which it shall be found to belong.

The faith of the Master makes future and present, seen and unseen, appear as one. It makes this world divine and heaven human. It justifies the saying of Father Taylor that he "liked folks better than angels," and the reply of Quaker James Buffum, when asked by a gloomy saint what if he should one day find himself in hell, "I should go to work, as I have tried to do here, to improve the place." It affirms one law, one righteousness, one principle and motive of retribution, one unfailing redemption for both world and all eternity.

It often seems uncertain whether Jesus, as in his discourse of the Judgment, refers to this life or the entrance upon another. Perhaps both, perhaps neither. A universal principle spurns special time and place. Wherever souls are there God is, and every law and every blessing and every retribution and every possibility. It is one of the great ends of life to mount up into this calm, unwavering certainty, to dwell in the invisible as in a home, to live with its dark problems as with friends. It is the great function of the Christian pulpit to-day to proclaim in earnest certainty that God lives, that he is everywhere, and is forever the same—not so much to answer great questions as to help the asker to live with them, and with his whole being live into them, and expound them slowly and surely by experience.

Genius, without industry, is a torture to the soul it inhabits, and a tantalizing disappointment to all with whom that soul comes in contact. Better a meagre intellect, dominated by a powerful will, that strives with patient, plodding effort to serve mankind.—*George W. Stone.*

MY SPRINGS.

All my springs are in thee.—Psalm lxxxvii. 7.

True and truer life sings
Making being complete,
As in thee, Lord, our springs
Are clear, pure, and sweet.

In thee, who art the Life of life, my being hides, as in deeps of hills hide the springs that flow into the rivers.

Thou art the secret of my being! In my deeps I take hold of the eternity thou inhabitest. I am thy dwelling-place. Something of thy home thou findest in me, and couldst thou wander from me something of homesickness would shadow thy joys. The overflowings of thy love are in me. The outgoings of thy thought have fashioned me. Thou art the lovely cause of me. Thy hands, not my own, have created me and set me in the sweet and awful ways of life.

And yet in this conscious life of mine, I have a share in my making. Where the secret springs of being break upon my eye I seem to have power to direct the flow of the waters to keep them clean and wholesome. And that power I have failed to use with every nobleness. I have often used it unto my own unmaking. I have consented unto the evil. I have given it a place in my streams, and it has defiled their sweet waters.

I have turned from the light of thy truth, and falsehood darkens my sky. Strengthen my springs, increase their flow, until all my waters grow pure and sweet, and of such a great quiet that they can hold the stars in their bosoms. Let the light of thy truth so shine upon me that the day of rejoicing holiness may dawn through all my ways!

My earth is without form and void. May thy creating spirit move upon its dark and waste waters, until beneath thy gentle eye shall lie an earth in which dwelleth righteousness, in which thy heart can pleasure with a great satisfaction. Restore my soul into the beauty of thy thought of it. Make me so that I can receive and show forth thy love and thy truth in a life noble enough to take the winds of this world with something of heavenly glory! May the waste places of my Zion blossom like the rose and grow fruitful in many a noble vine! Build thou the walls of my Jerusalem, until it be thy habitation indeed, until thou shalt delight

to realize it thy home! Then will glorious things be spoken in me, even the words of truth and love, from whose union spring joys, as from the heart of the dawn fly the birds to greet the new day with their songs.

Be thy love within me life, thy truth within me beauty, and life and beauty at one will bring forth many a holy affection, many a glorious thought which shall be to thee joy and to thy name honor. When thou dost possess me wholly, it seems as though all sweet sounds articulate to my soul, as though life were a pipe in which thy breath is gladness, to which my feet are child feet dancing to service as to the playing in the fields of May.

I would realize how wholly I am thine, how thou dost hold me in an everlasting thought of tenderness, intent that truth be in my hidden parts. May thy truth in me be a multitude of gracious thoughts like the streams that sing among the hills and help the earth unto fruitfulness. May thy love so shine upon me, that my life shall be as pleasant fields with their bleating flocks and lowing herds, with their waving harvests and purpling vines, with little children at play in them, and in them men and women at peace. Be thou the thoughts I think, the purpose that fills my days, the rest that fills my nights! Be thou within my heart the holy tenderness in which I hold all these of the home and the world in every noble regard! Be thou that glow of holiness within me that weds my life to duty as lover to lover is wed. So abide in me, so reveal in me that all my ways may be pure and peaceable, and of that good report from them that are without which gives unto thy name the honor due!

In all my conscious life may I realize that my springs are in thee. Be thy truth's clear waters always in my soul, refreshing and giving life to all in me that needs such perfect ministry! The strength of thy faithfulness be in me; the grace of thy tenderness make my life beautiful! Thy love be the light on all the waves of my being,—thy love, the sun in all my sky! May all that thou givest me come back to thee, a blessing that satisfies thy heart for all its travail of begetting. I would not simply be having thy benediction, but would be always saying back a "grace, mercy, and peace."

Satisfy thyself in me unto a perfect childhood, and thy fatherhood will be my rich portion and my everlasting delight.

Flute above the sounds of sin
All thy love's sweet strains!
That music master all the din.
Flute above the sounds of sin!
Till thy holy, sweet refrains
Wake in me their kin,
Till thy truth my being gains
And thy songs my lovings win.
Flute above the sounds of sin,
All thy love's sweet strains.

Flute of truth and violin
Of love's tenderness
Sing their melodies within,
Till each wind doth bless.
When my soul is perfect in
Tone of flute and violin,
Life's a noble tune.
Then love praises thee in peace,
As if all the joy of June
Wrought the song's increase.
Love and life in joy commune,
Life and love caress,
When there sings my soul within
Flute of truth and violin
Of lover's tenderness.

PASTOR QUIET.

GOD'S COMPENSATIONS.

All human life is full of miracles of good,
Which we like little children, standing in the presence of,
For want of better speech do call God's Compensations.

One such is here, that often hath impressed me.
When in the autumn late the days grow short,
And, like a scissors keen, the cruel frost
Shears from the trees their leafage green,
Leaving them stark and bare, then do the skies,
No longer shut from view by nearer loveliness,
Invite our eyes; and sun and clouds by day,
And moon and stars by night,
Seen through bare branches, now no more a screen,
Do rise with undreamed splendor on our life.

Thus often is it in man's earthly days,—
The leafage of the trees of this world's loveliness
Shuts from his sight his soul's fair skies,
And only when by pain's or sorrow's frost
His life is stripped like trees by winter's touch
Do the bright upper heavens that all the while
Were waiting for him come to view,
And God's unsetting suns and stars of love and hope
Rise on his soul, to give him joy forevermore.

—*J. T. Sunderland.*

GAINS TO THE BIBLE FROM MODERN CRITICISM.*

BY J. FREDERICK SMITH.

Biblical criticism is not an invention of yesterday, though as a science, and a science sanctioned and prosecuted by recognized leaders of the Jewish and Christian churches, it is modern. Jesus, according to Matt. v. 21–44, xii. 41, criticised the Law and the Prophets, while Paul and the author of the Epistle to the Hebrews pronounce the Mosaic Law as at best but a temporary preparation for the gospel. In the first centuries of Christianity the freest and boldest criticism of the Bible was employed by both orthodox and heretical Christians, either apologetically, by the most daring use of allegory, or negatively, by appeals to the higher teaching of the Spirit. With the Reformation of the sixteenth century, leaders like Erasmus and Luther among Catholics and Prostestants, or like Schwenkfeld and Sebastian Frank among the sects, called in question the genuineness, the inspiration, and the authority, either of passages or of books, of the Old and the New Testaments.

But it was not till the closing decades of last century that criticism became systematic, as based on a clearly recognized principle, and followed according to strict method.

. . . . . .

What, then, has this scientific criticism of the Bible done for it ?

Undoubtedly, it has revolutionized men's views of the book. To be sure, the lover of truth would have to be quite content if the clear result had been wholly unfavorable to its historical, religious, moral, and literary reputation and influence. He cannot love the Bible more than the truth. But, as a fact, the result is not of this kind. The Bible certainly loses much in some respects, but it gains more in others; and its losses are, for the most part, real gains.

1. First of all, criticism brings with it a *certainty* of its own such as was, after all, quite unknown in pre-critical times. Obviously, if the Bible is to tell us its message, whether authoritatively or not, we must first have in our hands as pure a *text* as possible. Nothing but the criticism of manuscripts, versions, and so forth, can supply this text. Now, it is well known that the texts of both Old and New Testaments, which before the age of modern criticism were relied upon as the infallible Word of God, abounded in false readings.* The only certainty which people could feel as to their correctness reposed on the fond superstition that God had miraculously preserved the purity of the letter of his Word. The preliminary service which criticism has already rendered, and is seeking still further to render, is that of putting us into the possession of a text which may be deemed as nearly authentic as the text of ancient writings can be reasonably expected to be.

This increased certainty which criticism confers attaches in a higher degree still to the *interpretation* of the Bible. The interpretation of sacred books has been everywhere and always a scandalous satire upon the dogma of their infallibility. Notoriously, the interpreters of these books have made them mean everything, and so practically nothing certainly. There is nothing too absurd or too degrading or too unjust, to protect the Bible from prostitution to its proof. Every church, every sect, every enthusiast, with its dogmas, its heresies, its extravagances, has quoted from Scripture and twisted Scripture in its own defence and to the discomfiture of all antagonists. The various pre-critical systems of Biblical interpretation all united in the one effort of converting the desired safe and sure anchorage of Scripture into the most instable and dangerous of quicksands. To all this unfixity of meaning criticism opposes the same measure of reasonable certainty as belongs to the interpretation of ancient books generally,—a measure of certainty which is infallibility itself compared with the appalling vagaries and wild guesses of pre-critical interpreters. This service criticism has rendered by first of all putting an end to false and misleading theories as to the unique character and origin of the Bible, and to the authority of dogmatic systems in relation to its contents. Having established for the interpreter this freedom,

*From a series of "Theological Essays," published by the British and Foreign Unitarian Association of London, England.

* The margin of the revised English Bible, etc.

it has gone on to apply the same principles of exegesis which have to be used to discover the meaning of the Vedas or Homer or Shakspere. By this means it has taught the Biblical student to think over again the thoughts and feel afresh the inspiration of the prophets, the psalmists, and the sages of Palestine. In pre-critical times, not only was the Law of Moses, but the whole Bible, a veil over men's minds, hiding from their view the great world of truth; and their own preconceived notions and absurd methods of interpretation, even a yet thicker veil over the face of the Bible. Criticism has taken both veils away, letting us see the beauty and glory of both the truth and the Bible.

2. Criticism has proved a better defence of the Bible than the ablest apologies in view of very serious charges against its historical, moral, and religious character. Beyond doubt there are passages and even whole books of the Bible which fall far below the highest standard of present morality and religion (*e.g.*, Gen. xxxviii.; Num. xxxi.; 1 Kings i. and ii.; Psalm cxxxvii. 8, 9; Esther; Revelation ii. 26, 27, vi. 10, viii., ix., Matt. viii 28–33, xiii. 38–43; Mark ix. 42–48; Luke xvi. 1–12, 19–31, xviii. 1–8). It is also certain that the cosmography of the Old and New Testaments is hopelessly pre-scientific, and was, as a fact, for long a serious hindrance to the progress of science. Besides, it is too true that neither the Old nor the New Testament sufficiently appreciates the love of truth and knowledge for their own sake. Consequently, enlightened and progressive minds, reading the Bible under the influence of pre-critical theories of its unity and general infallibility, have often assailed it with open hostility or contemptuously turned from it. They thereby saved their own souls, but with needless loss in manifold forms; and they wrong the Bible cruelly. The wrong and the loss it is the mission of criticism to prevent in future. By separating distinct documents and strata of tradition, by tracing the successive stages of moral and religious and social progress, and by estimating every moral and religious and every cosmographical view in accordance with the conditions of the time and place, Biblical "offences" of this nature practically cease. Nowadays we no more dislike the Bible than we dislike Homer on their account; and we are able to enjoy and profit from the high and perfect things on its pages in proportion as criticism enables us to distinguish and separate them from what is of inferior moral and religious value. For instance, in the two accounts of the creation we can drop the science of the Elohist, Gen. i. 1–ii. 4*a*, or of the Jahvist ii. 4*b*–25, and retain the religion and humanity of both. We can admire the story of David's patriotism, magnanimity, romantic heroism in Samuel, and yet condemn the implied standard of his morals and the superstition of his religion. We can place some Psalms or part of Psalms in our Prayer Books, and assign others their place among the records of the past. We may find in Luke's Gospel an Ebionite "source," and so avoid laying to the charge of Jesus some questionable ethics and theology; we can appropriate the eternal truth ("God is love"), and pass by the temporal error ("We are of God") of such a chapter as 1 John iv.; we can do as Luther did, remove certain books from the position they once occupied in the Bible to a less honorable one at the end. So criticism really saves the Bible from rejection, and secures for what is religiously and morally best in it a lasting place in our reverence and affection, and for what is æsthetically venerable, natural, strong, and interesting in it an assured place in immortal literature. Henceforth it is a great and dear treasure. We may compare it with other sacred books, if we like, and even with other literatures generally, and see in what respects it is equal or inferior or superior to them. But such comparison ought never to be made with the view of depreciating other books and exalting it at their cost. Religions and literatures are not rivals, but allied revelations of God and man, having all alike their own peculiar defects and their own peculiar excellences. There are passages in the Bible which Plato could not have written, and passages in Plato quite beyond the reach of Hebrew or early Christian thought and aspiration. What in literature is good is good in itself, and not in rivalry with anything else. The great things in Isaiah, Job, the Psalms, Paul, and the Gospels, may indeed eclipse less perfect ones within the same books; but they do not come into competition with

things on the same high level either within the Bible or in other ancient or modern writers. Pefect things are divine; and divinity knows no degrees, and, above all, knows no jealousy.

3. Criticism has recovered for the Bible its proper dignity and spiritual power by rescuing it from the debasement of an idol or fetich, and restoring it to its original human and divine form. The pre-critical notion of the Bible as throughout the inspired and infallible word of God converted, as Coleridge says, "this breathing organism, this glorious panharmonicon which I had seen stand on its feet as a man, and with a man's voice given to it, at once into a colossal Memnon's head, a hollow passage for a voice,—a voice that mocks the voices of many men, and speaks in their names, and yet is but one voice and the same; and no man uttered it, and never in a human heart was it conceived." To make anything, but especially a beautiful thing, an idol, is to debase it, and to make it what it is not, to use it for offices which it cannot perform, to disregard its proper qualities and functions, and all to the unhappy end of degrading mentally and morally the superstitious worshipper also. The degradation and wrong are immeasurably sad when a noble literature, "the precious life-blood of a glorious line of master-spirits, embalmed and treasured up to a life beyond life," is the victim of this superstition. Such bibliolatry commits the crime of which Milton speaks: "Who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye." In saddest reality, pre-critical bibliolatry, by changing the books, "the precious life-blood" of Hebrew prophets and psalmists, wise men and historians, and early Christian evangelists and apostles, into the automaton vehicles of superhuman and unearthly communications, killed the reason and the image of God therein reflected. Criticism has restored to life Isaiah and Job, Jesus and Paul. Once more we read their thoughts in their own language. They speak to us, and with us as living men speak to living men, and bring us into free spiritual communion with their God and ours in the truth and freedom of common sons of God. By this restoration we come to honor and revere the greatest writers of the Hebrew and the Christian Scriptures in a nobler way than our forefathers could do, and at the same time our own souls are set at liberty and elevated to a free spiritual communion with them on the heights where God and man are wont to meet.

4. By criticism, again, the literary characteristics and rank of the Bible have been ascertained and fixed. Previous to its labors, what is really a great literature and library was ignorantly lumped together as one book, or at most as two. Even the broad distinction between poetical and prose compositions was overlooked. The various forms of poetry and prose, of which the Hebrew half of the library preserve such fine, and in some cases unique, specimens, were not perceived. Lyrics, didactic poems, dramas, proverbs, were classed together, and were read without any regard to the special features, art, and purpose of these distinct kinds of poetry. The prose writings fared no better. The various forms of historical writing—chronicle, legend, prophetic or priestly story, or apocalyptic drama—were not recognized. The distinctive form and style, the origin, the collection, the transmission, of the oral addresses and the writings of the prophets of the Old Testament, are points of vital importance in their interpretation; and yet until modern criticism began its work no serious attention was paid to them. The consequence was necessarily that the high literary qualities of Hebrew literature remained unrecognized, and one of the essential conditions of a true interpretation of it was unfulfilled. It was criticism in the hands of Lowth, Herder, Eichhorn, and Ewald which first fully brought out the distinctive features of the various classes of Hebrew literature, discovering the literary canons followed by each, and setting in a clear light the high excellence attained in most of them. By this means the exclusion of the Biblical books from the great life of human literature ceased; and they took their honored place among the treasured works of the world's poets, orators, sages, historians, novelists, and saints.

5. By all this work upon the Bible criticism has opened a way for it into the hearts of those whose finest instincts and deepest convictions must be more or less hurt by

the claims which were made on its behalf in pre-critical times. Happily, we have now very generally come to regard the love of the true, the beautiful, and the good, as the highest life of the soul, as spiritual religion. Nor can we any longer doubt that there is much in the Bible which is neither true nor beautiful nor good; and still less is it doubtful that to accept the claim once set up for it—that it is the one perfect, infallible, and final revelation of what we must worship as true, beautiful, and good—involves the degradation and death of these ever-growing human ideals. So that, under pre-critical views of the Bible, it had already come to this, and must now have increasingly come to this, that the lover of the highest human ideals must either hurt his best life or hate the book which offends it. It was once dangerous for any, and is still inconvenient to many, to say they hate a sacred book; but, clearly, the open or veiled unsympathetic attacks upon the Bible which were so common in the last century in England and Europe were inspired by a deep conviction that the book stood in the way of human progress toward truth, freedom, humanity, beauty. The man who loves these things better than books will honor the hatred that rose out of that conviction. But, happily, criticism has shown that the Bible did not deserve this hatred. It was only a pre-critical mistaken view of the nature and claims of the book which brought it into collision with human progress in all that is highest. So now, when criticism has taught us what Old and New Testaments are, and what can be rightfully claimed for them, it is only ill-informed people, who do not know the work of criticism, who dislike them. To Lessing, Herder, Goethe, Alexander von Humboldt, Matthew Arnold,—all of them great leaders of thought and culture,—the Bible was dear for the truth, the beauty, the goodness, which it sets forth, and valued as one of the most powerful agents of human progress. Compare their attitude toward it with that of the English Deists, of the French Encyclopædists, and of the German Illuminists, or of Samuel Reimarus or Thomas Paine. The great representatives of the nineteenth century love the book, while the representatives of the eighteenth hated it: the first came after criticism had been at work, the latter just as it was beginning. As soon as the Bible was allowed to take its proper place in the great Bibliotheca of the world's literature,—that vast holy temple in which the divine voice speaks through all great souls and in all languages,—the ears and hearts of all lovers of truth and righteousness and greatness and tenderness were glad to receive its best words. The feud between man's best and its imperfections ceased. So it is now on the way once more to become "the Bible" of the highest culture, the collection of books which we could least well spare; though, thank God, the literatures of the world are not to be reduced to one, to the sad diminution of our means of grace.

THE KINDERGARTEN IN THE SUNDAY-SCHOOL.*

BY CLIFTON HARBY LEVY.

The feeling has been general among the superintendents of Sunday-schools that the methods of instruction in vogue are far from being effective. In no department has this been more keenly felt than in that devoted to the instruction of the youngest children. They attend the school with more or less (generally less) regularity; but what do they carry home with them? How little is only too evident to the teachers of the higher classes to which these children are sent later.

It was from a consciousness of this fatal weakness in religious instruction, at the very point at which it should be strongest, that I determined to find some sane and natural mode of operation. Surveying the field of pedagogy, I found not a little upon the subject of the psychology of childhood; but nothing was more striking than that little book by G. Stanley Hall on the contents of the child's mind. It seemed to suggest the cause of our failure in religious instruction as clearly as it demonstrated the defects of our secular schools. The Sunday-school pupil is taught names and words, not thoughts. Every superintendent who is frank enough to tell himself the truth, has been often discouraged by the lack of effi-

* From the *Outlook* of Sept. 12, 1896.

ciency on the part of his teachers, even after he had devised the very best methods.

The problem then became twofold. Wanted, teachers and methods by which the dawning consciousness of childhood should be properly dealt with. The teachers of public schools were not what was required; for they are apt to bring into the Sunday-school the dry-as-dust, mechanical methods so generally employed in their daily work. They have given as little attention to the study of child nature and the avenues by which to reach it as most of the very willing and gushing maidens who would "so love to teach the little darlings" what they don't know themselves. Only one class of teachers appeared to fill the requirements as to methods of instruction and understanding of the nature of children, and that was the "kindergartner."

It is conceded by the most advanced of our pedagogues that Froebel was inspired by the true principles of teaching, and those trained according to his ideas are best equipped for instructing the very young. I was fortunate enough to find two trained kindergartners willing to attempt the work of applying their methods to religious teaching. Several young ladies of intelligence were secured as assistants, on account of the large number of children in the primary department. No attempt was made to transplant the "day kindergarten" into the Sunday-school room. These ladies had sufficient adaptability to utilize their mode of teaching upon newer material. Still there was no great rupture between the secular and religious instruction. It was but another proof of the soundness of Froebel's method that it was just as good on Sunday as on Monday, and required only some very simple additions.

A Miss Beard had contributed a series of articles upon the "Kindergarten Sunday-school" to the *Kindergarten Magazine*, and republished the matter in book form; but this work was not found very helpful, attempting, as it appeared to us, to do too much. The announcement was made from the pulpit that a Sunday kindergarten would be opened; and a large number of children, ranging in age from four to six years, were registered upon the Sunday following. The teachers met together and arranged the lessons, the songs to be sung, the stories to be told, and the games to be played each week. It was thought best to retain the games as a very important element of the system, making the work attractive to the children. Such was proven to be the fact, for parents reported that, whereas they had to use no little persuasion upon the older children to attend regularly, the little ones were eager to come, and could hardly be kept at home in the stormiest winter weather. Thus the first obstacle to progress was overcome, and we had the class present with remarkable promptness and regularity.

Every one who has given the matter any serious thought will gladly admit the good influence in training accomplished by this simple device. Naturally, the quietest games were used, and those having a close connection with the lessons taught. The kindergarten work was not attempted in the Sunday-school; but perforated cards were distributed each Sunday, bearing upon some special topic of the day, and returned worked in worsted on the following Sunday. The first effort made was to rouse the intelligence of the child, to make it think,—and not merely learn "golden texts." We wished to show it the golden texts of nature, that it might in later years be able to comprehend the words of the Bible. The regular kindergarten method of drawing out the child by question and answer was freely used; and we determined to teach it the first great law of religion, "God is love." It would have been very easy to have the words repeated so often that they became sounds, *et praeterea nihil;* but we desired to make them instinct with meaning.

First the teachers drew out of each child what it knew or had heard about God, where he was, what he did for man, until they had sounded the childish mind, and had it eager for something more.

Then the attempt was made to teach in the natural method, by induction. Seeds were brought to show the origin of plants, winged seeds illustrating the wonderful device for their dissemination. A bean which had been planted and allowed to sprout was brought to illustrate the act of growth ; and the wonderful provisions of nature were explained in the utmost detail. This received careful attention, the development of details.

It is not true that a child cannot appre-

ciate an abstract thought. It is true that it requires more details for grasping it than the adult; but once it is conceived, with all of its minutiæ, it is implanted forever. The child can form a conception of God: it ought to form one, and can be led to form a correct one by gradually leading it through nature to nature's God. The idea that each child advances by the same steps as the race is by no means new, and the success of the natural method seems to substantiate its truth. Just as men have filled out their idea of God by the contemplation of his manifestations in his works, so the child may be helped to think, to love, and to reverence. Then the decorations used in the house of worship for a harvest festival were transferred to the school-room, the beauties and uses of flower, fruit, vegetable, and grain being dwelt upon at length, but always with reference to the Creator. In this way the perfection of God's work, his wisdom and love, were practically illustrated.

It required no special preaching to point to the natural conclusion of gratitude being a duty; and reverence flowed naturally from the consciousness of the many blessings enjoyed. Before each lesson the children and teachers sang a prayer, beginning, "Father, we thank thee," used in many secular kindergartens. Many lessons were required for the proper teaching of the ideas mentioned; but it was not time wasted by any means. We generally take all of these things for granted, which is unfortunate, as the result proves. Children would not be so much interested if they knew all this; and many of their elders even manifested their interest by coming week after week to listen to the lessons. The subject of God's love was handled from every possible point of view, as we preferred to teach this one fundamental principle well rather than spread superficially over a broader field. The important feature of such work must be concentration, as should be the case even in later instruction. But the concrete was always selected as the means of reaching the abstract; and, therefore, the natural festivals, with all of their symbols, were used as the different seasons passed. For instance, Passover was explained, with the story of the ancient deliverance, and its present mode of observance by the Jews. All of the articles used upon the Passover table were brought into the school-room, the significance of each being explained fully.

It was remarkable, when the school term was drawing to a close, to note the amount of information and the religious spirit which had been implanted during the few hours of instruction. An hour and a half a week is a very short time, yet in the space of eight months these little children had grown to comprehend and realize more about nature and natural processes, the method of God's working in and for men, than many of their seniors. It was very easy after the beginning had been made, and it was delightful to see the eagerness with which teachers and pupils worked together. When a lesson was being given upon "A tree is known by its fruit," this statement was worked up to by a series of questions: "How do you know a fruit-tree?" "By what it bears," said one child. "How do you know an apple-tree from a pear-tree?" "One has apples on it, the other has pears on it," said another child. "How do you know a good child from a bad child?" One answers, "By his face." "Yes," says the teacher, "but suppose I can't see his face?" "By what he says," says another child; and thus gradually the teacher compels the children to understand that a good boy or girl is known by his or her works. Such instances might be multiplied indefinitely, but all could only point to one conclusion: the kindergarten method can be and should be applied to religious instruction. It is the natural method, and therefore must be effective. There are thousands of kindergartners scattered over our land who would be only too glad to be useful in the Sunday-schools if they were asked in. No one can do the work one-half as well as they.

Is it not our duty, then, to introduce this method into our religious schools, that our children may receive the best possible instruction? Let every superintendent and minister think the matter over, and he will soon have a Sunday kindergarten as the primary department of his Sunday-school.

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—*Phillips Brooks.*

ENOCH PRATT.*

His life was formulated and regulated from the beginning. He had his own philosophy. I wish he had written it, it would have been original and interesting. He had his own code of ethics, much inherited and all intensified by his own point of view. Now, he differed from other men in vigorously living up to his own standard. I am not affirming that he had more conscience than other men, but I am affirming that he was governed by his own conscience, such as it was. It was that indissoluble union of theory and practice that made him, small as he was in stature, tall among men. This absolute self-control gave an air of greatness to his seemingly fragile person. The most of us are governed by emotions, swept by impulses, allured by dreams. He never dreamed. With him to resolve was to execute and to cling to that resolution until executed with the tenacity of death. When he came to Baltimore in 1831, he was a very remarkable young man, who brought the best capital in the world,—determination to succeed and to succeed honestly. Nothing wearied him. He grew with the city's growth; the evolution was perfectly normal. He simply developed in sagacity and pertinacity until he became the most eminent private citizen of this State at the time of his death. He loved his adopted city, and studied most sedulously its needs. I believe he entertained the idea of the Free Library for forty years, and quietly worked with that end in view. When he had accumulated sufficient means, he deliberately laid aside over a million of dollars for that purpose. Now, a million of dollars, even among the great private fortunes of this country, is a large sum. He was not, as Judge Brown said, a merchant prince, but an opulent banker, and one million dollars was a large and most generous gift, and his courage in giving it was as sublime as his cool, calm sagacity in making it. He delighted in its results, and it made him as happy as any of the countless thousands of readers. The legislature of Maryland, by joint resolutions, adopted the following in March, 1882:—

Resolved, by the General Assembly of Maryland, that the name of Enoch Pratt be added to the list of those public benefactors whom the people of Maryland will hold in perpetual and grateful remembrance; and it is further

Resolved, That in placing this acknowledgment and tribute upon the permanent records of the State, it is the desire and purpose of the General Assembly not merely to signify their appreciation of a great and disinterested public service, but especially to honor a conspicuous example of the patriotism and public spirit which give to wealth its largest dignity, and lift it to its highest uses.

The body expressed in this way in most fitting language the appreciation of the community. His life has been filled with that great happiness which comes from genuine generosity. His marriage was an illustration of his character. Men have married before the women they loved, but this man loved on to the end of nearly sixty years with unabated and increasing joy. His connection with this church is an illustration. Unitarianism was unpopular and misunderstood; the community little realize that it represented the simple faith as it was first taught by the Master in the gospels, and delivered to the saints. He threw himself into its life, took unpopularity upon his own shoulders, followed its interests with unflagging zeal, was always in his pew, a devout and attentive worshipper. He was its senior deacon, and his last public appearance when he could no longer hear the words of Scripture, was as a servant at the Lord's table, assisting the minister in the distribution of the sacred elements.

His life teaches three great lessons. First, to young men: that the best capital is a good name, a clear-cut purpose, an unshakable determination, unwearied industry, unflagging persistence. Second, to mature men: that we are here to serve, that service is honorable, that man was made to work; there is no retiring from service; we ought to die in harness; that in American life there is no room for a leisure class. Third, to wealthy men: his favorite illustration was the parable of the talents,—that, if one had accumulated wealth, he was to share it, and in his lifetime; each man was to be his own executor. He applied his philosophy to himself. He had rendered account

*From the funeral address delivered by Rev. Charles R. Weld, at the Unitarian Church, Baltimore.

most perfectly. If he made his money in Baltimore, he gave Baltimore's share back to her, and robbed Socialism of its usual taint. He has met the tests as a churchman, as a citizen, as a husband, as a personal friend, as a lover of his kind, as a patriot, as a sound money man, and presents to the great Inspector a clean bill of health. All honor to such a memory, all praise to such a character! It is not strange that this church is packed with you as mute and eloquent witnesses of a noble life. He is here to-day in the church he loved,—here for the last time, here all that is mortal of him, no longer president of bank, of a library, of deaf and dumb school, a reform school. He has even less than when he came to Baltimore. He is not even a senior deacon; he has nothing. Christ said that, in the great harvest, angels were the reapers; and the angels ask: "Was he just? Was he generous? Was he clean?" No doubt as to the answer. Heaven has gained a ripe, wealthy soul, and the earth feels his loss. The hour is over, man goes to his long home, and the mourners go about the streets, but the name of Enoch Pratt in these thousands of houses will be remembered so long as our beloved city of Baltimore endures.

THE UNITARIAN CHURCH.

[Under this heading we publish from time to time statements of faith, declarations of purpose, and other suggestive passages, gathered from the local parish papers of our churches.—ED.]

From the *Christian Union* of Reading, Mass.:—

"The Church stands for the worship of God and the service of man. True religion is simple, natural and human. The traditions of men often make the commandments of God of none effect. Jesus summed up religion as 'love to God and love to man.' He also said 'Learn of the truth and the truth shall make you free.' But neither truth nor freedom are ends in themselves. We are to be free from the thraldom of error and superstition that we may attain unto greater nobility of character. The only heresy is insincerity of life, and lack of loving, moral purpose.

"We believe that all men, though sinful, are God's children. We come together as the imperfect children of our Heavenly Father, that through our worship and service we may grow into the likeness of Jesus, our noblest brother and leader. We have none of us reached our ideal; but we seek by worship and study, and by the help of God and of each other to attain unto that which is before us. Character is more essential than creed. We value a good life more than a perfect doctrine. We pray and labor that we may bring heaven upon earth, that truth, righteousness, and love may spring up in our midst here and now. If you are in sympathy with this thought and purpose we cordially invite you to make open confession of your faith by joining the fellowship of this church, where we heartily believe you can both give and receive great help. You are not required to conform to any creed: but simply to accept the purpose here set forth."

From the *Church Exchange* representing the Maine Conference of Unitarian churches:—

"It is no easy task to be religious, for that means fulfilling to our highest capacity the particular part in life that engages our activity. Too often we are content to stop short of the highest. Some sudden passion, some overwhelming care, hurries us off or drags us down to the lower levels of life, from which we may never escape. This may be true in our denominational life. It is perfectly useless for a Unitarian to harbor the thought that a man may be a complete man without experiencing what we mean by Unitarianism. We may have charity for the beliefs of others. We may be willing to tolerate with a good spirit those who differ from us in their religion. This is, as we all know, simple humanity. But there is something of truth, something of life in the thoughts and feelings and convictions that have taken possession of us that compels us to see the world in certain newer and larger aspects. We cannot deny it, there is an element of reality about our faith that simply must be taken into account when we estimate human life. It is not that we have the whole of truth. It is that we have certain phases of truth, one or more stones of the structure of our humanity, without which the whole structure must remain weak and tottering. These things are given into our keeping. We cannot be faithful without

preserving and protecting them. Our measure of life must be estimated by the assiduity with which we follow them, and the eagerness and hope under which we strive to make them grow."

From the *Parish Calendar*, Brooklyn, N.Y.:

"The Unitarian churches declare their basis of fellowship to be the simplicity which was in Jesus. These churches hold, in accordance with the teaching of Jesus, that 'practical religion is summed up in love to God and love to man.' Christianity is not to be identified with the blind acceptance of ancient creeds or with allegiance to an ecclesiastical establishment. It is to consist in loyal to the spirit, the example, the central teachings of Jesus. Jesus had very little to say about doctrines. Not one of the great historic creeds of Christendom can be expressed in his words, not one of them is sanctioned by the spirit of the gospels. The language of the gospels refuses to be distorted into proclamation of the Trinity, the fall or the atonement. The teaching of Jesus consisted in some simple parables illustrating the character of good men and the love of God, and in some plain precepts about right living.

"The faith that expresses itself in love to God and love to man is just the faith that all good men hold in common. It lies back of all theologies. It breathes in the worship of all the churches. When it is present it sanctifies all opinions, when it is absent religion becomes a sham and delusion. 'In the silent hour it is a prayer; abroad, amid duties and trials, it is a law; in human intercourse it is charity, in temptation it is a shield, in suffering it is patience, in sorrow it is comfort, in death it is the vision of the heavenly peace.'"

From the *Angelus*, Wollaston, Mass.:—

"Christianity is a *life* and not a set of dogmas or a creed. It is enough to know that God is our Father, that we are indeed his children, that we are all brothers and sisters, members one of another, and that Jesus is our brother, friend, faithful and true. The work must be to make ourselves and others, the mothers and fathers, brothers and sisters, more happy and wise, more hearty and courageous, more manly, more womanly, more free and open in conduct. We must seek to make social life broader, less selfish, more inclusive, where men and women give their confidence with less reserve, ask advice with open heart, hold themselves amenable to correction. We must put the sermon on the mount into practice on the plain."

THE QUESTION OF IMMORTALITY.

BY SOLON LAUER.

From a letter recently received, the following extracts are taken, as showing the mental condition of one who has been a life-long worker for her fellow-beings, and whose heart, ever ready to beat in sympathy with the sorrows of others, is now throbbing in anguish because of the loss of her beloved husband by death:—

What can be better work in this world than to become a savior to one's fellows? You will remember my husband, a trustee of our Unitarian church for forty years, and a most free and fearless thinker. He has gone from me into the other life. I loved him utterly. I cannot find him. I want to know what you think about the state in which he now is, and what of my chances to make him know some things I ought to have told him, but did not, fearing to pain his noble spirit. I ask your help to live more perfectly, to live as the companion and lover still of one who is no longer here, but whom I must love and commune with, and depend upon for sympathy and tenderest love each day of my existence.

Of what value is any religion which cannot comfort and cheer a bereaved human heart in such a time of need? The heart cries out for its beloved, and will not be comforted with vague promises or expectations of a reunion hereafter. The mystic door of death has opened to receive him, and closed upon his form. Has he gone to eternal silence and darkness? Shall no hint more be heard of him, out of the silence and mist? Has a veil, impenetrable and eternal, fallen between these two loving hearts?

The Christian world has built its hopes of immortality upon the alleged emergence of Jesus from the tomb of death and his appearance to those who had followed his earthly footsteps. Is this alleged victory over death a fact? Did he answer the long-

ing hearts of his friends and disciples by actual visible presence? If he did, is there anything universal in the phenomenon? Was it a law of this orderly and unchanging cosmos,—a law relating the unseen to the seen,—by which he reopened the massive portal of the tomb and showed himself alive again to his beloved friends? If so, does this same law prevail to-day? There are hearts mourning to-day for their beloved,—hearts as loyal as those of the fishermen who followed Jesus. Is it not a matter of infinite concern that we should know whether these things are facts or fictions? Whether death is the end of life or the beginning of a new cycle of existence, a closing or an opening door, a falling of the night shadows, closing in the departing soul for all time and eternity, or a bursting of the morning mists to let the day-star of eternal life shine forth clear and glorious?

We cannot rest our hearts' dearest hopes upon a mere tradition, however sacred, coming out of the shadowy centuries of the past. If Jesus Christ burst the bonds of death and rose from his sepulture to appear in shining raiment to those he had left upon the banks of time, every human soul contains within itself the possibility of the same triumph over the terrors of the grave.

In these days of unbelief, when the fountains of the great deep are broken up, and the bulwarks of all sacred traditions are being swept away, is it not worth our while to make some effort to establish the hope of immortality upon a more solid and enduring basis than that of tradition? The Church that is to be, if any is to be, after the winds and rains of scientific scepticism have ceased to beat upon the house of religion, must be founded upon a scientific demonstration of the fact of a future life for man. The halo of tender and reverent sentiment that surrounds the tradition of Christ's resurrection must not be rudely brushed aside; but that tradition must be made credible by the evidence of present facts. Psychical research has this duty laid upon it: to justify, by rigid and scientific methods, the sacred belief of the past in the immortality of the human soul; to demonstrate, by evidence which will admit of no doubting, that death is but a transition of the human soul to a sphere of life invisible to this world, but related to it by bonds of spiritual law which, when understood, will make it real and actual to us.

The Unitarian Church has essayed to build its house of worship upon science and reason. Experience is, in theory at least, its criterion for all religious teaching. What we can prove true and good by to-day's evidence, that we shall cleave to and hold fast forever. This brave attitude, consistently adhered to, has led some loyal souls among us into an agnostic form and habit of thought which has seriously crippled their usefulness in the world. Doubt is the rust upon the blade of religion which destroys its edge, and makes it hurtless in the warfare against sin and error. But better doubt, when loyalty to principle leads to doubt, than assert a belief which has no basis in the heart's honest convictions. Better deny all the faiths sacred to man than affirm one of them out of a lying mouth, or hold one of them contrary to the light which reason kindles in the soul. The very attitude which has led some into agnosticism will lead them out of it, if adhered to long enough. If investigation of the historical or traditional evidences of Christianity has led any to doubt or deny the hope of immortality, further investigation, directed along the lines of present experience and present phenomena, will lead to a new conviction, based upon irrefragable facts. It is not loyalty to this principle of testing all teaching by present-day experience which makes and keeps some Unitarians in the agnostic habit of thought. It is rather the abandonment of that attitude of mind before final results have been attained.

The Unitarian Church and all Churches must at last answer the questions which pour from the heart of the writer of this letter, and must answer them consistently, with the sentiments and hopes upon which the Church and religion itself are founded, or die a certain death from sheer inability to meet the higher needs of the race.

The cure of heartache is to be found in occupations which take us away from our petty self-regardings, our self-pityings, our morbid broodings, and which connect our life with other lives and with other affairs, or merge our individual interest in the larger whole.—*C. G. Ames.*

AT THE MINISTERS' INSTITUTE.

At Concord, if anywhere in the world, may one discover those rare blossoms, the "lilies of eternal peace."

Behind the "mosses of an old manse," beyond the "meeting of the waters," by the still pools of the Assabet where Thoreau walked with God, where Emerson unwove eternal mysteries, so absorbed and so absorbing that he himself became a radiant revelation,—surely, here may be found the flora of another world. And so it may.

Borrow a birch-bark canoe, and paddle stealthily up stream to the wooded island where the dense foliage is crimsoning in secret joy, where boughs of dark hemlock-fringe make patterns against the sky, and grape-vines hang motionless, almost low enough to touch the lily-pads. When you get here, look up at the glory overhead. Ah, how far away! Now, look down. The same lace-edged boughs, the same far-away sky, the same bright heaven below.

What mystery is this? No mystery at all to Concord. Why, the very song-sparrow on the bank mocks at your wonder with a merry trill. He knows all about it. So did Thoreau; so did Emerson. The lilies of eternal peace grow there.

So the waters of life seem to lie still in Concord, and we are filled with wonder because we behold the heavenly image.

Presumably, the recent rapid development of organized sociability as an essential element of all parish work has sapped and exhausted the proverbial ministerial jollity. Not an hour of the recent three days' gathering was devoted to anything but the consumption of condensed mental nutriment. There was not one social meeting, no *conversazione*, no collation, no reception.

The directors, it is to be supposed, considered that this would best meet the needs of ministers whose study-tables they well knew were already disappearing beneath the season's rising tide of entertainment announcements.

Following this conception, therefore, the Institute programme was arranged with the single aim of turning every moment to the highest culture of the intellectual faculties, so to discipline the mind "that when truth comes, she may be welcome." Then, every channel was adventured. Great guns in philosophy, bibliology, and sociology, were set booming a royal salute, while the close attention and frequent applause of the listeners proved their readiness to entertain the desired guest.

Pilate is said to have asked, "What is truth?" and then to have indifferently gone away without waiting for an answer. Our Unitarian ministers were far from exhibiting this discourtesy. Hour by hour, day by day, they waited, listened, and inquired again. The spoils of Midas were shaken out before them in glittering phraseology.

Mr. De Normandie, opening the portals of the universal temple, discovered jewels in the mouths of Maximus of Tyre, Diogenes Laertius, Seneca, Lucretius, Euripides. With dazzling tantalization he passed them on, to gleam upon the altar of "perpetual regeneration," where, as children at the kaleidoscope, we can forever behold and wonder. Yet within that vision trembled inexpressible aspiration and hope. With stirred desire the truth-seekers, at the threshold of their quest, knelt together "within the shrine."

Under the piloting of Dr. C. C. Everett a voyage to the philosophical continent of Kant's discovering was made, and some of its chartless paths followed, though ever dangerously expanding, on one hand toward some dizzy height, on the other toward some fathomless abyss. Intellect became vertiginous, reason sank engulfed in a dicrotism of emotion.

Thence were the clinging listeners caught up, as it were, from the perplexities of pure thought into what may be called the apotheosis of pure reason. Merle St. Croix Wright, the semi-octave of whose name alone suggests remarkable lingual proficiency, lifted all his hearers as in a wind, not to the mere understanding of truth, but to an exaltation which became indeed a sort of transfiguration or metastasis, the search after truth seeming for the moment ended in a realization that personality is truth, that *we* are truth.

But, alas, what is personality, and what are we? "Mystery," answered Mr. Fenn, while, in a hushed and beautiful address, he led the astonished spirits of the brethren reverently within the threefold veil of mysticism,—wonder, spirituality, communion.

Prof. Royce threw the huge search-light

of philosophical idealism across the spaceless field of the universe, only, however, to report that the intense light itself absorbed all objective phenomena. God is light, and light is all in all,—there is no darkness at all.

Lest, however, any might be misled, some of the things that are not truth were very cleverly presented for consideration. Rev. S. J. Barrows told of the myths of the New Testament; Rev. Joseph May of the pitfalls of politics.

Dr. D. G. Lyon withdrew the débris of three thousand years, and read the searching inquiries of Babylonian rulers addressed to the Pharaohs of Egypt. Many of these were modest requests for large presents, particularly such kingly remembrances as "talents of gold such as your father used to send to my father." A suggestion like this, coming from so remote a period of antiquity, set the minds of the hearers in an attitude less speculative and ideal, and prepared them, in a measure, for the new gospel of the prophet of financial freedom, Mr. Henry D. Lloyd.

Mr. Bemis, the expelled professor from Chicago University, led the way for Mr. Lloyd by a brilliant outline of the modern study of Sociology.

Mr. Lloyd smote the mighty rock of market monarchies, declaring streams of wealth were there that ought to flow for the refreshment of Israel; but this wealth, it seems, is not ideal truth, after all, but only the gross equivalent of fine clothes, and such other things for which we have been taught not to be over anxious. Mr. Lloyd used the illustration of how for years ships sailed below the sky line before the eye came that saw the world was round. Does it not seem that, as for generations men have been accumulating wealth, and have always finally sailed away beyond the sky line without it, the time has come when we should be able to discern the fact of such treasure's disconnection with eternal life?

But what is truth? Pilate's indifference seems to indicate that he was cynically agnostic. The overflowing eloquence of evidence gathered together at this Ministers' Institute suggests, however, that truth has an inspiring if impalpable reality, and that, indeed, the quest is never in vain; if haply only the divine shadow falls upon us, we may thereby be blessed.

NOTES AT THE INSTITUTE.

"The intellect needs no depreciation when put in comparison with the heart; we cannot fertilize the growth of our affections with our mind's decay."

✣

"It is bad going when the scientific ox is yoked with the speculative ass."

✣

"There is a natural monopoly, but it is usually of the weakest flies by the strongest spiders."

✣

"Even the oak may be prevented from starting by the bramble."

✣

"True mysticism would teach us to let ourselves go."

✣

"The doctrine of the atonement is dead, but its immortal soul lives in the reality of a suffering God."

✣

"There are disadvantages in that philosophical theology by which a man is constructed in sin-tight compartments."

✣

"Every human being is entitled by birth not only to an education but to an occupation."

✣

"The greatest fear of the average politician is not that he should be wrong, but that he should be right at the wrong time."

✣

"A corporation enables us to put on financial immortality. The complete corporation would be the union of all who have with all who work."

✣

"Some intuition of a Supreme Being, of a divine government of the world, of a Power or Will above nature, some sense of sin and forgiveness, some doctrine of punishment, of dependence upon a higher Power, of a distinction between right and wrong, some doctrine of sacrifice and prayer, and a belief in some future existence,—these are articles which are found in all religions."

"Along the Persian Gulf, in one of the hottest parts of the earth, there is a region where no rain falls, and where it would seem impossible for man to exist; but he has found that at the bottom of the sea are innumerable pure springs, fed from the streams of the green Osman Hills several hundred miles away, and, diving down, he fills his goatskins, and brings refreshment and life to all the population. So from the everlasting hills flows down forever the Spirit's quickening power, beneath the aridness and bitterness of that water which we drink only to thirst the more. Shall we not go down to it, drink and be satisfied?"

✚

"That which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage and the endeavor to realize our aspirations. Shall not the heart which has received so much trust the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently, taught it so much, secure that the future will be worthy of the past?"

ONE UPWARD LOOK EACH DAY.

Sunday.

The Revealing Word.

God of Ages and of Nations!
Every race and every time
Hath received thine inspirations,
Glimpses of thy truth divine.
Ever spirits in rapt vision
Passed the heavenly veil within,
Ever hearts, bowed in contrition,
Found salvation from their sin.

Reason's noble aspiration,
Truth, in growing clearness saw,
Conscience spoke its condemnation,
Or proclaimed eternal law.
Lord, that word abideth ever;
Revelation is not sealed;
Answering unto man's endeavor,
Truth and Right are still revealed.

—*Samuel Longfellow.*

Monday.

Autumn.

Spring, the young morn, and summer, the strong noon,
Have dreamed and done and died for autumn's sake;
Autumn, that finds not for a loss so dear
Solace in stack and garner, her's too soon—
Autumn, the faithful widow of the year.

Autumn, a poet once so full of song,
Wise in all rhymes of blossom and of bud,
Hath lost the early magic of his tongue,
And hath no passion in his failing blood.
Hear ye no sound of sobbing in the air?
'Tis his. Low bending in a secret lane,
Late blooms of second childhood in his hair,
He tries old magic, like a dotard mage;
Tries spell and spell, to weep and try again;
Yet not a daisy hears, and everywhere
The hedgerow rattles like an empty cage.

—*Richard Le Galliene.*

Tuesday.

Where did it go?

Where did yesterday's sunset go
When it faded down the hills so slow,
And the gold grew dim, and the purple light
Like an army with banners passed from sight?
Will its flush go into the goldenrod,
Its thrill to the purple aster's nod,
Its crimson fleck the maple bough,
And the autumn glory begin from now?

Deeper than flower fields sank the glow
Of the silent pageant passing slow.
It flushed all night in many a dream,
It thrilled in the folding hush of a prayer,
It glided into a poet's song,
It is setting still in a picture rare;
It is changed by the miracle none can see
To the shifting lights of a symphony;
And in resurrections of faith and hope
The glory died on the shining slope,
For it left its light on the hills and seas
That rim a thousand memories.

—*W. C. Gannett.*

Wednesday.

A Thorn (from the Persian).

There was a merchant once, who on the way
Meeting one fatherless and lamed, did stay

To draw the thorn which pricked his foot, and passed;
And 'twas forgot; and the man died at last.

But in a dream the Prince of Khojand spies
That man again, walking in paradise.

Walking and talking in the blessed land,
And what he said the prince could understand;

For he said this, plucking the heavenly posies:
"Wonderful! One thorn made me many roses."

—*Sir Edwin Arnold.*

Thursday.

Concealment.

How we beat against the bars
Of life's imprisoned mystery,
How we yearn to read the words
Of all the great world-history!
But, could the whole be now revealed
To our soul and to our sense,
We should ask another world
Our loss to recompense.

—*Hattie Tyng Griswold.*

Friday.

The Future.

God holds the future in his hand.
O heart of mine, be still!
His love will plan the best for thee,
The best, or light or dark it be;
Then rest thee in his will.

God holds the future in his hand.
Why should I shrink or fear?
Through every dark and cloudy day—
Yea, all along my pilgrim way—
His love will bless and cheer.

God holds the future in his hand,
And I can trust his love.
The past declares his faithfulness.
His eye will guide, his heart will bless,
Till I am safe above.

God holds the future in his hand.
I leave it all with him.
I know one day he will explain
The "wherefore" of each grief and pain,
Though reasons now are dim.

—*London Christian.*

Saturday.

Work.

What are we set on earth for? Say, to toil;
Nor seek to leave thy tending of the vines,
For all the heat o' the day, till it declines,
And death's mild curfew shall from work assoil.
God did anoint thee with his odorous oil,
To wrestle, not to reign; and he assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand,
And share its dewdrop with another near.

—*Elizabeth Barrett Browning.*

EDITORIAL.

A Noble Gift. At the head of this column in our last number, we quoted a stirring sentence beginning, "If you wish to be a happy growing Christian, GIVE!"

We wish at the head of the column this month, to record a truly noble gift.

One hundred thousand dollars is left by Enoch Pratt of Baltimore to the Meadville Theological School.

On another page we give a review of the career of this eminent philanthropist, taken from the address delivered by Rev. Dr. Weld at the funeral services.

A Golden Halo. A BRIEF account will be found in our News Department under Boston, Mass., of a special service held in Bulfinch Place Church to commemorate the fifty years' pastorate of Rev. Samuel H. Winkley. The simple report there given, however, makes no attempt to convey the profound feelings of affection and gratitude which Mr. Winkley's devoted service to the community has imperceptibly implanted in the hearts not only of the regular members of his church, but of a multitude who have felt his benign influence. For fifty years he consecrated himself for "their sakes." Such service cannot be commemorated in words.

Foreign Control. ONE of the startling surprises, which every now and then shock the national conscience came a few weeks ago in the sudden dismissal of Bishop Keane from his position as head of the Catholic University at Washington. The shock was not so much in the fact that the broad-minded, liberal Bishop was no longer to exercise the powers of wise administration and beneficent influence associated with his conduct of university affairs at the capital, as in the vivid illustration this incident afforded of the absolute control by a foreign individual ecclesiastic of so great a national influence as that of the higher education of all Catholics in the United States. The dictation of an alien priest in the centre and heart of this great Republic on an issue that must very vitally affect, not Italy, but America, cannot

be received without a sudden and deep sense of its unfitness.

"God or Man." THE article which appeared in the October *Unitarian* entitled "God or Man" was so clear and convincing a summary of the reasons for believing in the pure humanity of Jesus Christ, and was so well calculated to aid our young people in refuting the common arguments of Trinitarians, that we have published the article in small pamphlet form. We should be glad if every Unitarian minister or Sunday-school superintendent would send for a few copies to put in the hands of the leaders among the young people of all our churches. For ten two-cent stamps we will mail ten copies, or one hundred copies for $1.50.

Gift Books. WE call attention to an advertisement of books by Unitarians on the cover of this number. These special publications are likely to be found not only attractive, but very valuable as gift books during the coming holidays. Such books as John W. Chadwick's "Old and New Unitarian Belief," or Minot J. Savage's "Evolution of Christianity," are standards of our faith that every Unitarian naturally feels a pride in giving or receiving. Another book, not dogmatic, but breathing in a most winning way the purest atmosphere of our religious heights, is Miss Channing's "Kindling Thoughts." A capital child's gift book is "Christmas Day and All the Year," stories selected by Mrs. Fanny B. Ames.

Coming Ministers. A RECENT report of the Commissioner of Education for the United States gives the present number of theological students as follows:—

"The Presbyterians, including the different branches, North, South, United, Cumberland, etc., have the largest number of seminaries, in which there are 1,375 students. The Roman Catholics come next, with 1,250 students of divinity; the Baptists third, with 1,101; the Lutherans have 938; the Methodists, 924; Congregationalists, 626; the Episcopalians, 444; and the Disciples of Christ, 366. Besides there are 634 students of divinity divided among all other denominations."

The Millenium Again. A STARTLING appeal has been made through the columns of the *Homiletic Review* and since in pamphlet form widely distributed, which is entitled "The Twentieth Century's Call to Christendom."

It is proposed to begin a crusade for "the immediate evangelization of the world." The chief reasons given for the universal revivalism suggested are that "the nineteenth century of the Christian Era will close and the twentieth century begin somewhere between Christmas of this year (1896) and February to April of next year (1897); that "God has now unquestionably, for the first time in centuries, removed out of the way every obstacle to the immediate evangelization of the world"; that "it is still true that the majority of mankind are unsaved. Almost a thousand millions of our lost race perish in the life of each generation without the gospel."

The call goes on to say that "every agency needed to reach all the world is already in existence," and need only to be "marshalled for the final conflict."

We can understand how exciting and inspiring all this may be if one believes the salvation of the world to depend upon a single act of faith; but if, with *all the great leaders of liberal religious thought to-day* we believe in "*salvation by character*," these hysterical, spasmodic attempts to bring about a "millenium" "immediately" in one "final conflict" seem not only to miss the essential need of real salvation, but positively to retard that glorious hope by directing attention away from steady educational soul-development along the paths of holy living.

Children of Light. MISSIONARIES to the heathen, after being preliminarily tortured by excruciatingly penetrating questions upon faith and doctrine, which rack their consciences and powers of consistency almost to the parting point, are afterward too often crushed back again into submissive indecision by the diminishing support which a semi-incredulous if not an ironical home constituency reluctantly affords.

How heroically these self-dedicated children of light unmurmuringly continue to do the Master's humble work is seldom perhaps even known, not to suggest appreciated.

How their whole energies are often devoted throughout life to the giving of all that elevates and enlarges and really makes for progress to those who have nothing to offer in return, is well seen in the following extract from an article by Mr. Rose-Soley, in September *Westminster Review*:—

"The Samoan people have been, and are being entirely educated by the missions. The utterly incapable and impecunious Samoan government contributes not a penny toward the cost of teaching its own people. The London Missionary Society, first in the field, has done the giant's share, and to-day it claims as adherents some 27,000 Samoans. In the absence of a census, whether religious or secular, exact figures as to population are not obtainable, but it is estimated that the group is inhabited by about 35,000 natives. Of this number the Roman Catholics, who have many workers in the field, may have 5,000 converts, the Wesleyans perhaps an equal number, the remainder belonging to the London Mission. Thus, with the exception of the small French Catholic Mission, the whole credit of Christianizing these islands belongs to the English missionaries."

Christ-like Restraint. IT was a saying of Renan's that every touch of sarcasm, no matter in how good a cause, implies some residuum of vanity in the speaker. Goodness, righteousness, may compel the rebuke of error and wrong, but rebuke ought not to degenerate into abuse, nor indignation sink into contempt. Christ-like restraint is an essential quality of the reformer.

A leader writer in the *Outlook* very wisely says:—

"The office of prophet is holy and awful; the gift of righteous wrath is sacred; but there is great peril both in the function and the indignation. Men are corrupted by their misuse of these noble gifts as truly as by their misuse of lower things. The reformer stands in constant peril of losing the one thing which makes the reform worth working for; the wrath of the indignant man of integrity may become a snare to him. The prophet may lose his faith in men, the wrath may cease to be righteous and become self-righteous. Too many men of high aims and spirit become cynical, sceptical, pessimistic; in the vain confidence that they are standing loyally by their ideals they are really destroying the reality of these ideals by practically declaring that they cannot be realized. The desire for better things which ends in cynicism never had very deep root; it was always egotistic. The indignation against evil which sinks into contempt of the evil-doers has no power of redemption in it. Behind every deep and real desire to help men there must be an unshakable faith in the willingness of men to be helped; beneath every real devotion to personal or social ideals there must be an immovable faith in the eternal reality of these ideals. To give up the struggle because evil does not easily and quickly yield, is conclusive evidence that the heart was never in the struggle at all. The Christ-like attitude is not to become embittered because men disown and reject; it is to lay down one's life."

A Sunday of the Earth. ALAS for the people in whose hearts are left no yearnings for that peace which the world cannot give, and for whom, therefore, Sunday brings nothing better than a fine opportunity for laughter! Les Sables, in the hills of the Vendée, is said to be "la plus belle plage de l'Europe." A visitor recently spent a Sunday there which he thus describes:—

"The white houses of the esplanade glowed with flags, and from every lamp-post a tricolor floated. The yellow edge of the beach was dotted with striped tents; and the vivid costumes of the bathers shone like flowers in the margin of the sea. An oval racecourse had been marked out with flags, and, save where it touched the edge of the waters, was already surrounded by a line of spectators. The centre was a reserved enclosure; it contained a stand for the judges, a ring for bookmakers, a gigantic weighing-in machine, and was already thronged with visitors, among whom the swathed horses were being led by stable-boys. The whole esplanade was lined with tiers of seats, already filled, while behind them the balconies of the hotels formed yet higher tiers. A band played opposite the winning-post; and above it from the balcony of the clergy-house the shining faces of a row of black-robed priests beamed a bland approval of the innocent carnival. High

above them the great black crucifix of the town stood out gaunt and forbidding against the glowing sky.

"All afternoon the beach was a kaleidoscope of moving colors. A long programme had to be gone through in the brief time the tide allowed. Donkeys and bicycles careered along; bathers suddenly emerged from their tents; a thronging crowd pushed along the esplanade.

"At nine a Wagner chorus sobbed and bubbled from the casino; from the biggest café, open-fronted like a doll's house, came the music of a string band, and all along the promenade under the colored lamps the crowd watched a great display of fireworks discharged from a floating raft at the edge of the sea. Later on a ball began; and, *messieurs* in evening dress, jockeys in scarlet coats, spun round with the operatic fisherwomen, while between every modern dance the natives themselves, singing in chorus, went through a dance perhaps older than the sand-hills, sometimes stately, sometimes an antic frolic, like life itself a medley of purpose and caprice. By midnight all was quiet; and the rising moon lighted the sails of the boats gliding out in pursuit of tunnies and sardines."

The Czar's Prayer. At the great coronation service at Moscow of the "Emperor and Autocrat of all the Russias," in the presence of an immense congregation, representative of all the nobility, brains, and power of the nation, as well as, through special emissaries, of all the civilized governments of the world, the Czar offered the following prayer: —

"Lord God of our fathers, and King of Kings, who hast created all things by thy word, and by thy wisdom hast made man, that he should walk uprightly and rule righteously over thy world. Thou hast chosen me as Czar and judge over thy people. I acknowledge thy unsearchable purpose toward me, and bow in thankfulness before thy Majesty. Do thou, my Lord and Governor, fit me for the work to which thou hast sent me; teach me and guide me in this great service. May there be with thee the wisdom which belongs to thy throne; send it from thy holy heaven, that I may know what is well pleasing in thy sight, and what is right according to thy commandment. May my heart be in thy hand, to accomplish all that is to the profit of the people committed to my charge, and is to thy glory, that so in the day of thy judgment I may give thee account of my stewardship without blame; through the grace and mercy of thy Son, who was once crucified for us, to whom be all honor and glory with thee and the Holy Ghost, the Giver of Life, for ever and ever. Amen."

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The interests of the Unitarian churches in New England are considered by the directors of the Association twice in the year, in October and April. At the last meeting Rev. D. M. Wilson, superintendent, presented the applications of the New England churches; and, on recommendation of the New England Committee, appropriations were made for the year beginning Nov. 1, 1896: to the Independent Christian Society, Bath, N.H., $150; to the First Unitarian Church, Littleton, N.H., $250; to the Union Congregational Society, Francestown, N.H., $250; to the Unitarian Society, Windsor, Vt., $225; to the First Unitarian Society, Middleboro, Mass., $250; to the First Church of Christ, Sandwich, Mass., $150; for missionary services of Rev. S. R. Free in Willimantic, Conn., $400; to the First Church, Pembroke, Mass., $50; to the First Unitarian Society, Ellsworth, Me., $150; to the Second Unitarian Society, Somerville, Mass., $50. Also, to the Liberal Christian Union Society, Melrose Highlands, Mass., for the six months beginning June 1, 1896, $150; to Rev. John B. Green for services at St. John, N.B., for the year beginning Oct. 1, 1896, $1,200; and to the First Congregational Church, Athol, Mass., for the six months beginning Nov. 1, 1896, $100. $2,500 were appropriated for the services of Rev. D. M. Wilson.

The Executive Committee and the directors made, at this meeting, an exhaustive examination of the work of the Association in relation to income and outgo. Whereas in 1892 the difference between the two was $50,000, the estimated excess of outgo during the current financial year will be about $8,000. That is to say, the painful process of changing the rate of expenditure to adapt it to the annual income has been nearly finished. The constituent members of the Association have watched the process

with increasing patience as the nature and necessity of it became evident. It seems now probable that with a new era of good feeling before us, both in Church and State, with business prosperity increasing, we may do some good work together in which the constituent members will be glad to have a part. It has been the anxious desire of the directors in making their reductions to see to it that no important interests of the churches should suffer detriment. They are not omniscient; but they have reason to believe that the burdens have been, on the whole, fairly distributed.

A subject which causes anxious thought and much disturbance of mind is raised by the appeals of men in other churches, who have thought their way out of harmony with the surroundings, and see no way open for the useful exercise of their vocation. There are many who apply for fellowship in the Unitarian Church simply because they are restless and unsuccessful where they are. Some of these men are tramps, who are in turn Baptist, Methodist, Unitarian, or "what not" that offers a pulpit or a salary. Some are good men, who have failed where they are, and wonder if it is not because they are too liberal. Some are honestly convinced, and yet have in them no "promise and potency" of success. They are good, but not efficient. It is always difficult to know what to do with them. But, leaving all such classes out of the question, there are many thoughtful, earnest, and liberal ministers in other Churches who have considerable power. What shall we do with them? We cannot know in advance whether they will succeed or not. We have not vacant pulpits enough to take them all on trial without grave injustice to the men who have passed through the regular training of our divinity schools. We cannot place them at missionary posts and endow them. Some say, "Let them strike out for themselves and show their powers by gathering congregations in new places." This is easier said than done. The most evident result of these perturbations of mind is that many men of this kind quietly drop out of the ministry and seek a livelihood in other ways. Out of the consideration of such things, one practical question forces itself upon the attention of us all: our constituency must be increased to such an extent that we may employ all worthy ministers who wish to do our work. That is a vast undertaking, when we consider the size of our body and the bulk of the American people; but though vast it is not hopeless.

Something has already been said in this column concerning the finances of struggling parishes old and new. But questions continually come, and I am pressed for information. It would seem that common sense and the slightest knowledge of human nature would dictate to every parish committee the policy of calling for subscriptions in advance of expenditure; and yet, no rule of business is more frequently disregarded. A subscription paper in January, or the first month of the financial year, will bring twice as much for any given purpose as a subscription at the end of the year. Questions are asked about the "envelope system." It is a good system if well worked; a worthless system if left to regulate itself. If the envelopes are put into the hands of the subscribers, one for every Sunday of the church year, if these envelopes are collected every Sunday from the boxes placed to receive them, if the accounts are carefully kept, if at the end of each month a full report is made to the congregation of the total income for the month from the envelopes and all other sources, and a statement made concerning the arrears, then the envelope system will often work wonders. But if, after the envelopes are distributed, they are collected in a desultory way, if nobody knows the financial standing of the parish from month to month, if delinquent subscribers are never reminded that their contributions are wanting, then the envelope system is a delusion. It gives the people the impression that there is an automatic, self-running, self-regulating machine which is taking care of the finances of the parish The result at the end of one year will be debt, disappointment, and distrust. GEORGE BATCHELOR, *Secretary.*

SUNDAY-SCHOOLS.

The annual meeting of the Unitarian Sunday School Society, at Greenfield, Mass., October 14 and 15, passed off with great success. It left a clear, distinct impression of encouragement. The skies were not so smiling as could have been wished, and, therefore, the autumnal glories of Greenfield were somewhat obscured; but the attendance was large, the hospitality unstinted, and the addresses of a high grade. It is often the way to call the last meeting in a series the best; there are grounds, however, for so designating this assembling. But perhaps the truer way to characterize it would be to say that the programme stands out more complete in certain respects than at many previous meetings. Each speaker seemed to supplement the others, and thus was formed a symmetrical whole. But the keynote was enthusiasm. Any looker-on, however listless, would have remarked this feature of the gathering as predominating. It is evident that our Unitarian Sunday-school workers are kindling to their opportunities.

The order of exercises was carried out as announced in the last *Unitarian*, with the exception of the paper by Rev. William H. Lyon, D.D., which was not given owing to Mr. Lyon's unexpected detention at home.

His place was admirably filled by Rev. B. A. Goodridge, of Dorchester, who kindly substituted at short notice. The Annual Report of the Directors gave a cheerful account of the condition of things. I subjoin a brief summary: —

Education is a great watchword at the present time.

Religious education is the key-stone in the grand arch.

The Sunday-school has arisen as a necessary part of modern civilization.

The Unitarian Sunday School Society exists in the direct order of modern progress.

The churches turn to it for three things,— Advice, Publications, and Inspiration.

The book department work of the Unitarian Sunday School Society has increased forty and fifty fold since the days of L. J. Livermore and James P. Walker.

The one-topic three-grade system of lessons has gone prosperously forward and completed the third year.

What has been imperfectly stated from the Bible in the past must now be interpreted in the light of modern thought and advanced scholarship.

The New Song and Service Book is now closing its twelfth edition, which means 12,000 copies.

Besides new publications, 8,200 copies of other manuals have been printed within five months to meet actual orders.

Every Other Sunday came nearer paying for itself last year than ever before.

Sunday-schools ought to take this paper in a bundle and distribute the copies to the pupils.

The Channing Hall "Talks" under Rev. W. Hanson Pulsford have been resumed with their accustomed popularity.

The Unitarian Sunday School Society has co-operated with the Western Sunday School Society and hopes to form a still closer relationship.

The President of the Unitarian Sunday School Society has answered calls in various directions to speak to churches and conferences.

He will spend most of November in visiting Western conferences which have invited him to address them.

The contributions of last year were within a few dollars of the sum total received the previous year. This means, in view of the hard times, that the amount given was larger than the previous year.

The great need now is more enthusiasm and a stronger rally on the part of the parishioner, parent, and minister.

The outlook reveals immense progress in the methods of religious instruction all over Christendom.

Our duty is to educate young people to a correct understanding of the Bible, the free but Christian use of Sunday, a trusting faith in the supreme order, and loyalty to high standards.

Let us brush away small obstacles and little fears, putting in their places new hope and deeper consecration.

The lessons in the one-topic three-grade system on the "Story of Israel," issued by the Unitarian Sunday School Society, are now ready for November. The subjects are "The Reformation," "The Messenger of Coming Destruction," "Reaping the Whirlwind," "Priest turned Prophet," and "Strangers in a Strange Land." The primary grade, which is on a four-page leaflet (illustrated), is prepared by Rev. Albert Walkley; the intermediate, by Rev. Edward A. Horton, and the advanced, by Rev. W. Hanson Pulsford. The intermediate and advanced grades are printed together in a four-page leaflet. Price, 50 cents a hundred leaflets.

EDWARD A. HORTON.

TEMPERANCE WORK.

Temperance workers have many things to learn. One is, to be willing to advance step by step, and not to expect of a man or of a community more than either has been educated to understand. This does not mean that efforts to educate should cease, nor that temperance workers should lower their ideals. On the contrary, it means that the work of educating public sentiment, of awakening the public intelligence to an appreciation of certain facts and methods of work, must go on. It is the essential condition of progress, as important as the dream of an ideal society towards which efforts are to be directed.

But temperance workers are too apt to anticipate the future, expecting results to-day which can become possible only after years of educational advance. They will even go so far, because of their devotion to the ideal, as to refuse to take certain steps in the direction of the ideal.

The familiar saying is that they will not take half a loaf, preferring no bread at all to that. And the reason for this is that they think the acceptance of a half amounts to a compromise with the devil. Perhaps a more rational way of looking at the question would be to consider it good warfare to take away half the devil's opportunity, to save half his possible victims, to cut down his revenues, and to send only half the usual grist to his diabolical mill.

For example, many have refused to enter heartily into a campaign to reduce the number of saloons in a given city because those carrying on the fight would not make it a *sine qua non* that there should be no saloons at all.

Why not cut the number down one-half, if possible?

Others have declined helping such a measure as the Norwegian Bill because while it would clip the wings of the liquor traffic, it did not propose to kill the bird outright. Grant that it is a vulture, a vampire, would it not be better to take away one-half its power for harm?

Let all workers for temperance guide their zeal by wisdom and common sense. One step forward is far better than none. Conscience sometimes misleads. All honor to the conscientious workers and the torch-bearers of truth and ideals! But even they may sometimes err, not, indeed, by holding up ideals, but in refusing their aid to measures the tendency of which is toward the heights, though they may not try to make the journey by one leap.

Another lesson for us temperance workers to learn is, that our work is part and only a part of the great object of all life; namely, character building.

Single out a virtue, stand it by itself, and it ceases to be a virtue, or loses half its perfection. Our temperance idea, our total abstinence idea, is necessary, is noble. It represents a virtue indeed, and one which our age demands. But shall we forget that it belongs in the family of virtues? That it depends for its beauty and its continued life upon its association with other members of this family? As well expect to train a man to the full stature of manhood when isolated from his fellow-men, as to expect to make temperance a virtue without the others,—Faith, and Hope, and Love.

What does this mean? Not to give up teaching temperance or the safety, the wisdom of total abstinence, but to build such teaching upon the Christian motive, and make it a part of a larger work.

The following words, spoken long ago by Dr. Channing, have the true ring, and apply to our present problem of having saloons, or to our question of personal duty in regard to temperance:—

"I would that we might understand and feel how far we are chargeable with much of the crime and misery around us of which we complain. Is it not an acknowledged moral truth that we are answerable for all evil which we are able, but have failed, to prevent? Were Providence to put us in possession of a remedy for a man dying at our feet, and should we withhold it, would not the guilt of his death be at our door? Are we not accessory to the destruction of the blind man who in our sight approaches a precipice whom we do not warn of his danger? On the same ground much of the guilt and misery around us must be imputed to ourselves."

Rev. A. W. Jackson, of Concord, writes as follows to the *Christian Register*:—

"Give me space for a word. At the celebration of the 19th of April in Concord, Mass., twenty-five thousand people were present. Not an arrest was made. No drunkenness was seen. *No liquors are sold in Concord.*" CHRISTOPHER R. ELIOT.

BOOKS.

Women of Colonial and Revolutionary Times: Margaret Winthrop, by Alice Morse Earle; Dolly Madison, by Maud W. Goodwin; Eliza Pinckney, by Harriott H. Ravenel. New York: Scribners' Sons.—The above three volumes in the series of Colonial Women give a fine foretaste of the genuine quality which may be expected from an undertaking so well planned. While it is inevitable that much well-trodden ground should be gone over in reviewing the lives of women who played such important parts in the historical development of their country, yet the old paths appear with many new wayside flowers and unexpected scenery, as here described. The domestic atmosphere of Governor Winthrop's life adds indescribable charm to all with which we are already familiar in his more public career. The social side of the early New England settlers' existence is certainly worth careful study, and this is vividly, though briefly presented in the accounts of Margaret Winthrop's house as a centre of the fashion of the times. The strong influence of English university men—of whom there were one hundred in Massachusetts as early as 1647—was a factor of deep importance, and is well shown in the number of such men, men who had been fellow-students with Milton and George Herbert, who were visitors at the Winthrops'. There is plenty of incident to enliven the woman's side of life as revealed in these pages, for, at the Winthrops' house, the courts met, foreign visitors came, Indian ambassadors held their palavers. From the windows could be seen the arrival of ships, which came to anchor at the foot of the street, bringing strange presents to the governor and rich stores for the settlement. The cage, the stocks, and the whipping-post, were likewise within view. The women friends of the governor's wife also form an important interest.

Dolly Madison's life links us with another

period and scene,—Virginia in the eighteenth century. This volume is an admirable biography of the most popular woman of her day. It is literally crowded with gayety and function, White House receptions, balls, and weddings. A better picture of both the life at the capital and in Virginia could hardly be found. Mrs. Goodwin gives evidence of most careful study, and presents the results in delightful language. We have genuine history and biography told like romance, and, indeed, true romance it is. Nothing better than this story can be put into the hands of girls who are now wasting eyesight on "Rissifi's Daughter," or "Cynthia's Money."

In Eliza Pinckney's life we have the period prior to the Revolution, and the scene the colony of Carolina. The ways and manners of life are vividly portrayed, and visits to England furnish letters of admirable descriptions from the court life at London. Mrs. Ravenel declares it was the lives of such women as Eliza Pinckney that enabled the men of '76 to meet the great change to self-government in law and soberness, and not in riot and anarchy.

It is surely an admirable undertaking to bring this material in such convenient and pleasing form to the modern book-shelf.

Hymns for Church and Home. (Abridged edition.) Edited by Mary Wilder Tileston and Arthur Foote. American Unitarian Association.—Last December we noticed the publication by the American Unitarian Association of a new hymn and tune book. We then expressed the opinion that the collection was a distinct advance beyond any hymn-book previously issued. Those hymns which had practically fallen out of general use were omitted, classical compositions tested by generations of use in the older branches of the Christian Church were appropriately restored, many beautiful hymns by modern writers were introduced, and altogether such judgment, taste, and labor had been given to the preparation of the work that a book of high quality in every particular was the result.

The months of trial which have followed the publication of the volume have not only confirmed our first opinion, but have shown that we have in this collection a standard of permanent excellence. Few things could better advance the unification of our churches than the adoption by every society of this one book of "Hymns for Church and Home," that wherever a Unitarian Church existed there might be this common bond of hymns and tunes familiar to every Unitarian eye and ear. To favor this desirable end, as we suppose, the American Unitarian Association has now issued the present abridged edition that to the churches already using the book may be added those smaller societies where it is imperative that a less expensive volume than the original edition be made available.

This cheaper edition cannot of course compare in finish and dignity of appearance with the larger book, but it is very neat and handy, of the same sized page and type as the more expensive edition, containing 500 instead of 800 hymns. In all details of editing and printing we have nothing but praise, as we had for the larger edition.

Christianity and Social Problems. By Lyman Abbott. Boston: Houghton, Mifflin & Co.— A mass of information is piled together in this compact volume, but it is in the manner of extemporaneous address rather than literary study. There is the loose generality that usually accompanies extemporaneous treatment. Dr. Abbott cannot be expected to write as a student of economics, but as a Christian teacher applying the principles of religion to practical affairs. This is, of course, his confessed object, and his application is eminently reasonable and to be commended. It is not, however, very convincing, because it does not carry the weight of the thorough student's authority. One cannot escape the feeling also that Dr. Abbott occupies an untenable point of view regarding the outlook of Jesus, not as that of a prophet and seer of a particular period, but of a supernatural being, supernaturally inspired and incapable of error, whose lightest word of comment on things of the moment must hold good in all circumstances for all time. However, the main purpose of the volume is admirably fulfilled, and a strong appeal is sent forth for Christlikeness in modern citizenship. As Dr. Abbott says: "All our national problems are problems of human brotherhood."

The gist of this book was given as a course of lectures at Meadville Theological School.

The Sense of Beauty. By George Santayana. New York: Scribner's Son.— Æsthetic theory from a psychological point of view has received but little serious attention. The present volume is the outcome of lectures delivered through several years at Harvard University by Mr. Santayana and gathers together into philosophical order the scattered growth of an æsthetic criticism. What are the scientific methods of æsthetic study? What the nature, the materials, the form, the expression of beauty? These are the general considerations involved. Mr. Santayana writes with grace and force and really contributes a valuable text-book to the knowledge of æsthetics.

CHILDREN'S CORNER.

THE CHRISTIAN RACE.

"Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain."—1 Cor. ix. 24.

Every one knows how interesting a race is. It may be one of horses or men or steam-trains. There is something that fastens the attention with sure absorption upon men or objects moving along in a race, when it is close enough to make it uncertain as to the winner.

St. Paul felt the force of this eager interest when he told the Corinthians to think of their games as he reminded them of the purpose which he was following as a minister of the gospel. As he applied the thought to himself and sought to influence them to a similar determination in their religious lives, he seems to say in substance: "You know how earnestly the runners in the Olympic games put all of their strength and will-power into their contests in order to win the prize. You know how they have to train the body and practise a severe discipline and follow a rigid routine in order to get the best out of their chances. You know how everything else is secondary to this one purpose of winning the prize. Well, that is what I am doing in the Christian race, and that is why I 'run as not uncertainly.' They are aiming at a crown that will perish. I am aiming at a crown that can never be taken away. And so I tell you, 'Even so run, that ye may attain.' Let everything else be made secondary to your one object of running the race of life,—reaching the high standard of God's approval,—and you may be assured you will sometime succeed. Nay you will be succeeding every day."

There is a lesson for all of us in such teaching. We make so many failures, we ought, by the time we think very seriously of life, to have learned some of the things that are indispensable to success. Let us think of a few of them now, and we shall find them to apply to all kinds of work and to all life. When a boy succeeds in his school he makes use of the same general elements as the great reformer illustrates when he works for those who suffer throughout his country.

Now, if we think of the matter carefully, we shall see that there are four departments of our lives, in a certain way familiar to us all, which make four chief elements of success. And in running the Christian race, as in running a physical race, if we are alive to what we are doing, we use these four elements. They are the mind, the heart, the will, and the soul. Though no one can understand these fully, yet we all know something about them and each one stands for a very clear part of life.

The *mind* is that which knows, sees, understands, and weighs matters. It means in a word our *interest* in things. And interest is the first element in our work. No one can succeed in business, or in religion, or even in recreation, unless he has an interest in that thing.

The *heart* is that which feels, is stirred with sympathy, and thus is the element of *earnestness* in all work. You must put heart, we say, into what you are doing, whether in your study or your play. When we see a man in earnest, we somehow feel he ought to succeed. But this is not all.

The *will* is that which puts *strength* into work, determines, presses on. Let it stand for *strength of purpose and determination.* After we have chosen aright what we wish to do, and have felt stirred up with eagerness, there must be something that holds on and says, "I will not give up"; for hard times always come, you know, in every kind of work.

The *soul* is the fourth department of life. It is that which looks above and ahead. It is that which has faith in something worth striving for. It looks forward to the goal of our work. It sees what we call the ideal. And what we call the prize in common contests is the ideal which the soul sees in great enterprizes. So we may say the soul stands for *inspiration,*—a rejoicing in the goal or ideal of our work. Every one of you has some thought about what is beautiful in his life,—whether in study or work or charity. And that which is most beautiful in what he is doing, that which he wants to

attain to, that is the soul or ideal of it. And the soul aims at this as the real prize.

And so, when we think that God requires us to live for him, and to become his loving children, more and more we must wish, and even long, to succeed in that beautiful calling. And we must do all we can with that end in view, just as "they which run in a race, run all." But while in a common race one receiveth the prize, in the Christian race when we succeed, it helps others to succeed, and thus to wear the incorruptible crown. "Even so run, that ye may attain."

B. R. BULKELEY.

A STORY OF THE BIRDS.

How blest the birds that came with May
To greet the grass and flowers sweet!
How beautiful their summer stay!
But, oh! it seems so short and fleet.
True, they have charmed us with their song,
And built their nests in swaying bowers;
But dreary Autumn comes along,
And then the birds no more are ours!

The while we see them float afar,
And melt in airy line of blue,
There rises clear, like evening star,
A golden thought I'll tell to you.
It is about the Christ-child sweet,
A passing fancy kept of old,
Of how he played in Nazareth's street,
Like life in fairy legend told.

The children found some potter's clay
Wherewith to make what pleased them most.
Right merrily they went to play,
And each to each his skill would boast.
The birds had beauty in their eyes,
And some would seek to shape them well;
But Jesus, to their glad surprise,
Would wondrously their skill excel.

He loved them more—as well we know—
Than any one in all the land,
And as a child that love would show,
Like waving of a fairy wand.
He fashioned his with art divine,
A group of silent waiting things;
Then, raising hands in holy sign,
He breathed on them, and gave them wings.

And, lo! they rose to cleave the sky,
And sought afield the wild birds there.
The children gazed, and wondered why
They were so beautiful and fair.

'Tis but a story, so we say.
Yet, when the birds fly to and fro,
Sweet thoughts of fancy sunlike stray
Where winds of autumn never blow.

And there we see, like humming-birds,
Which flash and flutter in the flowers,
A spirit far too deep for words,
That all our soul with praise empowers;
And we can learn a lesson clear
From these dear children in their play,
And how most truly birds appear,
Which will not ever fly away.

The legend means but only this,—
A lovely heart, all kind and true,
Will give to everything pure bliss;
And, children, this is done by you.
It is a common wonder sight,
Richer than all the stories tell,
A blessing on the mind that's right,
Wherever we may chance to dwell.

Perhaps a pleasant word of love,
Or rippling laugh in goodness given,
May be to one like gentle dove
Or like a lark that soars to heaven;
And, when the birds no more are here,
You'll think about such beauteous things,
Which sing sweet songs all love's bright year,
And fly about on golden wings.

—*William Brunton.*

THE ADOPTED SEAL.

Out in Oregon is a gentleman who is making a collection for a park. Recently he received a baby seal one day and a half old. No one knew how to take care of it; and the gentleman, who was very anxious to keep it alive, was greatly puzzled as to how he should feed the little stranger. He owned a beautiful retriever dog named Belle, who had a family of her own. She heard the bark of the seal when he grew hungry; and, like a dear little mother, she started out, leaving her own family, to discover who this baby was who needed a mother. When she saw the seal, she walked around and around it, very greatly puzzled. At last she stood still, and the seal began flopping toward her very feebly. As it came nearer, it raised its head as if asking her help; and then the dear dog laid herself down, and the seal came up to her, and began taking its breakfast, and now the seal and the baby dogs are all one family.—*Outlook.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Rev. Oscar B. Hawes, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

D. M. Wilson, *Chairman.*
D. W. Morehouse, *Secretary.*

Athol, Mass.—A beautiful vesper service was held at the Second Unitarian Church the first Sunday evening in October. The service was largely musical. Mr. Horst preached a short sermon from the text, "One is your Master, even Christ." The services are to be held regularly the first Sunday in the month. In the morning the pastor exchanged pulpits with the pastor of the First Church, Rev. Mr. Sutton.

Bangor, Me.—Nearly all the good Unitarians who were in town responded to the call of their church bell on Sunday the 13th of September. It was very pleasant to come together again after the long vacation. A very able discourse was given by the pastor from the familiar text, "I will lift up mine eyes unto the hills, from whence cometh my help"; and the lesson brought home to the congregation was the need of dependence upon God. In the Revised Version the text reads, "I will lift up mine eyes unto the mountains: from whence shall my help come?" Although a more accurate translation, it is not so poetical.

Belmont, Mass.—On Sunday, October 4, in response to a plea of the pastor, Rev. Hilary Bygrave, a collection was taken in the Belmont Unitarian church for the new church building at Waverley, amounting to $200. Mr. Bygrave was pastor of the Waverley society, as well as of the Belmont parish, for nearly nine years; and both he and his Belmont flock have shown a neighborly spirit in a quite generous way.

Berkeley, Cal.—Rev. E. B. Payne resigns his pastorate of the First Unitarian Church after five years' successful service through discouraging times. Steady progress has been made in the dissemination of liberal religious views, and the opportunity of the church was never more promising; but Mr. Payne's intention is not to leave Berkeley for another field, but to take up educational work outside that of the ministry. The society deeply regrets the severance of the happy ties that have united minister and people, and cordially wishes Mr. Payne the best success in whatever cause his best judgment leads him to espouse.

Bolton, Mass.—The third anniversary of the Bolton guild, on the first Sunday evening in October, was made the occasion of the first rally in this part of the State of the young people's societies of five of the neighboring churches. The full realization of the plan was prevented by a rain storm; but ministers from three of the churches were present, and delivered addresses. These were Rev. J. C. Duncan of Clinton, Rev. J. P. Sheafe of Harvard, and Rev. G. F. Pratt of Berlin. The event was significant as being in line with the forward movement embraced in the Young People's Religious Union, with which the Bolton guild made haste to identify itself at the outset.

Boston, Mass.—The Unitarian Club of this city held its first meeting for the season at the Hotel Vendome, October 14, one hundred and twenty-five laymen, besides invited guests, being present. The subject for consideration was "The Religious Outlook." Rev. Samuel M. Crothers, the first speaker, said:—

"The greatest test that is being demanded of every religion at this time is, 'Is it true?' 'Does it conform to what people believe?' It seems to me religion is divided into three types of thought. The first is that of unmitigated and imperturbable Orthodoxy. We are apt, I think, to underestimate the present strength of Orthodoxy. It is the popular religion of America, and may be for years to come. I think this underestimate of Orthodoxy is due to the changes which it has undergone during the past few years. You will find that, among learned bodies, and in divinity schools especially, they are making admissions which seem to vitiate the old doctrine. While the foundations seem to have

been destroyed, the superstructure does not fall. The old Orthodoxy was logical: the new Orthodoxy is not logical. The second type is the liberal or progressive Orthodoxy. It is conscious of the change which has gone on over the thoughts of men on whatever subject. It is profoundly imbued with the best spirit in modern life. It is largely humanitarian, and admits freely and generously its indebtedness to heretics who are dead, and sometimes admits its indebtedness to those who are still here. And this is still better. It tries to give the broadest spirituality to the words which have fettered the thoughts of men. This new Orthodoxy represents a position which a man like Channing would have longed for. Now, in regard to its outlook, I feel so full of sympathy with it that criticism seems ungracious. But, if one is to make any criticism about the movement, it would be this. As a movement, it is admirable so far as it professes itself as a transition movement, so long as it is on the march. I do say that it cannot permanently occupy the camps which Unitarianism has been compelled to evacuate. This, it seems to me, is its tendency. The third type is religious liberalism, so called. It is free from dogma, earnest only to find the truth. This religion finds its opportunities in the world where men worship the good, and are banded together for common helpfulness. What is the outlook for this type of religion? I do not go into statistics. It is enough that some men are inspired by it to make me feel that it has a great future,—a future of unfolding promise. Religion, to be free, rational, and truly developed, is not the work of one man; but it must come through the touch of a body of men working together. The tendency is toward larger fellowship."

The second speaker was Rabbi Fleischer, who said:—

"Man wants for his religion a recognition of his moral nature. In the conflict between science and religion, science triumphs. But science is sad with its own victory. Science is not sufficient for human needs. It is not concerned with morality only so far as its laws must be regarded for the preservation of the human species. Where is that system and the teacher that will tell us the truth we want to know? Where is the prophet that shall lead on the new age? I say the Jewish prophets have not been outgrown. Men have but now begun to spell our their ideals. The new spirit must be infused into life. We do not want an universal religion, but an universal religiousness. So the Church takes up the cause of truth, of justice, and of righteousness. Then it may again be man's truest philosopher and friend."

—The parish paper of the Norfolk Church reports: "Notwithstanding the fact that the first two Sundays were stormy, the church year has opened most favorably, with a constantly increasing attendance through September. The pastor has made a number of calls on new residents in the community, and has received assurances of their intention to identify themselves with our church. Several of these have already taken seats, as a pledge of their interest in our work. The outlook is truly encouraging. The first Sunday in October Mr. Branigan began a series of short talks to the Sunday-school on the Bible. These talks, occupying ten or fifteen minutes, will be a feature of the opening exercises. As they will be adapted to interest both young and old, it is earnestly hoped that many adults will remain to these opening services, and so encourage, by their presence, the work of the school. The Women Workers have started in grandly with their new organization, and there is every promise of an auspicious future. New names are being added to the membership roll, and the interest increases with each meeting. Work for the December fair is now in progress."

—In the Bulfinch Place Church, September 27, a special service was held to celebrate the fifty years' pastorate of Rev. Samuel H. Winkley, and also to mark the installation of Rev. Christopher R. Eliot, who succeeds Mr. Winkley, the latter becoming pastor emeritus. There was a large congregation present. The persons who were compelled for want of seats to stand in the aisles and at the sides of the church would have almost filled another building of the same size. It was a great outpouring of Unitarians in recognition of the great length of Mr. Winkley's service. The Benevolent Fraternity of Churches was fully represented. The president of the Fraternity, Rev. E. A. Horton, with Rev. Dr. Edward Everett Hale, Rev. John Cuckson, and other Unitarian leaders, was present; and the three gentlemen named spoke warm words of praise for the labors of the venerable clergyman in connection with the Fraternity's work. The service began at 3.15 o'clock, with the singing of an anthem. Prayer by Rev. Samuel B. Cruft followed; and then Rev. Leslie W. Sprague read from Scripture, and Rev. Charles G. Ames, D.D., offered prayer. Rev. John Cuckson of the Arlington Street Church preached the sermon, which might be entitled "The Work of the Prophet and Preacher." It was based on a passage in Scripture which Mr. Cuckson described as Christ's ordination sermon, and it interpreted the example and teaching of the Saviour in determining the duties and the course of a minister-at-large.

Mr. Horton referred to the work of Rev. Joseph Tuckerman as the wellspring from which Mr. Winkley drank at the outset of his career. He wished to express the gratitude of the Benevolent Fraternity of Churches for the assistance given it by

people under the supervision of Mr. Winkley. Among the qualities that distinguished the veteran pastor, Mr. Horton spoke of his character of decisiveness. That trait, he said, is lacking to a certain extent in the American people of to-day. Again, Mr. Horton said that his word would be incomplete if he did not say that the Benevolent Fraternity of Churches had full confidence in Mr. Eliot, and that the sympathy which he had shown toward Mr. Winkley betokened a happy future. He looked forward to a continuation of the glorious past under Mr. Eliot's pastorate. Rev. Dr. Hale followed Mr. Horton. He remarked upon the great progress of the world during the past fifty years, incidentally mentioning that a great newspaper in Boston had also completed half a century of work. The career of Rev. Joseph Tuckerman furnished Dr. Hale with a text for a brief retrospect leading up to the time when Mr. Winkley entered the ministry. He referred to Cotton Mather and Andrew and John Eliot and others to illustrate the need for and the operations of the ministry-at-large.

When Rev. Mr. Winkley rose, the whole congregation rose with him, and remained standing until the aged minister began to speak. He stated that he did not know how to charge Mr. Eliot. He would not advise him to cultivate the virtues, for he had done that already. The best thing he could say to his successor was that he should be himself, not Hale, Cuckson, or Horton, but Christopher Eliot. He also advised Mr. Eliot not to be discouraged. The country was passing through a great crisis. He doubted if anybody realized the true nature of what was before the United States. There was a great number of parties, but there were no parties in the Benevolent Fraternity of Churches. There were no gold or silver Democrats, no Republicans, no Populists, no anarchists, religiously speaking. They were all going forward with the work. He counselled his successor to have faith and courage.

The service was closed with the benediction pronounced by the retiring pastor.

—The installation of Rev. Henry T. Secrist of Milwaukee to the pastorate of All Souls' Church, Roxbury, took place October 19. The exercises opened at 7.30 o'clock, with an organ prelude, followed by the anthem, "Oh, Come Let Us Sing to the Lord!" invocation by Rev. Edward A. Horton; congregational singing of the hymn, "Life of Ages"; reading of Scripture by Rev. Eugene R. Shippen; and the anthem, "Honor the Lord." Rev. Francis G. Peabody, D.D., preached the sermon, and took his text from St. John, "And for their sakes I sanctified myself, that they also might be sanctified through the truth." This was followed by a congregational hymn, prayer by Rev. Edward Everett Hale, D.D., singing by the quartette, address of welcome to the church by Charles K. Nichols, response by Rev. Henry T. Secrist, "The Fellowship of Churches" by Rev. Samuel M. Crothers, address to the people by Rev. William H. Lyon, former pastor of the church,—who has accepted a call to the First Parish Church, Brookline,—hymn, "Be Thou, O God, exalted high," and benediction by the pastor. The church was beautifully decorated with palms, ferns, and hydrangeas. A beautiful floral tribute of chrysanthemums, sent by the congregation of the church in Milwaukee, of which Mr. Secrist was pastor, decorated the pulpit.

Brockton, Mass.—About a year ago Dr. Rush R. Shippen, formerly of Washington, D.C., commenced his pastorate at the Unity Church. An increased interest soon became evident, as shown by the largely increased attendance at the regular Sunday morning services, and in many other ways. The church soon became too small to accommodate the large number of worshippers, and at the beginning of the summer vacation steps were taken to increase the size and capacity of the church. The whole building was raised up several feet, and an addition made to each side, thus increasing the capacity of both the auditorium and the vestry. The work is now so near completion that services were held in the vestry last Sunday, October 11; and the auditorium will probably be ready for occupancy by the first Sunday in November. When completed, the auditorium, it is said, will have the largest floor space of any church in the city. It will have six rows of pews, with four aisles, will have a vestibule in the front,—something the old building could not boast of,—comfortable, roomy stairs leading from the lower vestibule to the upper one, and thence to the auditorium, and a pleasant, comfortable room for the pastor. The vestry, too, has a cosey and inviting appearance, and many conveniences and comforts not contained in the old one.

Since Dr. Shippen took charge of the church, a Young People's Society has been formed; and the church is in a more flourishing and prosperous condition than at any time since Rev. John Graham Brooks resigned the pastorate some years ago. Nearly a year ago Dr. Shippen succeeded in forming a Unitarian Club of the Unitarian churches in this vicinity,—something entirely new in these parts, and which has led to the Unitarians of Brockton and its surrounding towns becoming better acquainted, and to greater sociability among all participating in the meetings and collations of the club.

Burlington, Vt.—The winter's work in our Unity Club started off with a large number present to listen to the reading of "Twelfth Night," with a little music

added. The solid work began October 29, and took up for that evening "Socrates," to be followed fortnightly by "Charlemagne," "Hildebrand," "Jeanne D'Arc," "Michel Angelo," "Queen Elizabeth," "Peter the Great," "Mrs. Browning," "Harriet Beecher Stowe," and "Wagner." Two or three evenings some entertainment will be given, with a small admission fee to raise the necessary funds for expenses. Our pastor is back from his European trip with renewed vigor, and has been most heartily welcomed by the society.

Canton, Mass.— First Congregational Parish: The twentieth anniversary of the dedication of Parish Hall was observed on Thursday, October 1. Addresses were made by Rev. Messrs. George F. Piper, and William H. Savary, former pastors of the parish, Rev. Rush R. Shippen of Brockton, who was one of those present at the dedication, and by several ladies and gentlemen of the parish.

Castine, Me.—Two services are held each Sunday, and both well attended. Rev. William Brunton preached on "The Red and White Roses of Patriotism" on Memorial Sunday, and preached a baccalaureate sermon to the high school graduates on "True Success in Life." The students of the State Normal School take great interest in the services. The church is about to be repaired, and, it is anticipated, will look very well with the proposed changes. Mr. Brunton at the end of October is asked to become its pastor. He has been supplying since April.

Chelsea, Mass.— The First Unitarian Church, Rev. A. P. Reccord pastor, reopened on September 6, after a vacation of two months, with a promising outlook for the new year. The various organizations of the church, under able directors, are projecting and executing plans of action with a precision and decision which forecasts most favorable results. The Sunday-school, Rev. A. P. Reccord superintendent, with a strong ally in Miss Dockham of the kindergarten department, shows fair promise of becoming an organized force in the interest of the church. Mr. Reccord holds teachers' meetings on alternate Tuesdays, at which a careful study and preparation is made of the lessons for two weeks, to be again interpreted and simplified by the teachers for the benefit of the pupils. The Unity Club has voted to join the Young Peoples' Religious Union, and for that purpose has revised its constitution, and appointed a worship committee to arrange for a fortnightly religious service for and by the young people. This organization, according to Article I. in its constitution, shall be known as the "Unity Club, Chelsea Branch of the Young Peoples' Religious Union."

Chicago, Ill.—First Church: The Sunday-school is not largely attended, but those children who come appear to take great interest in their lessons. The plan of the work this year differs somewhat from that of previous years. Every Sunday each child is given a little slip of paper on which is printed, in part or in whole, some poem or a paragraph or two from some well-known piece of literature. Care is taken to make such selections as have not only a distinct and recognized literary worth, but also such as possess a clear and simple religious lesson, which is pointed out in the classes. To be more explicit, such selections are made as portray some working of the laws of nature, in animal or vegetable life, for instance, which clearly suggests, or, rather, corresponds to the action of some spiritual law. Thus, the first lesson was the moral instinct of man, the conscience; and the selection to be memorized consisted of three verses from Bryant's poem, "To a Waterfowl." The instinct of the bird to fly South before the approach of winter was shown to be analogous to the human instinct to do right. Thus the selections all have a spiritual adaptability which is brought out in the class-room. As hinted above, the children are requested to learn their selections by heart, and recite them on the following Sunday. The character of the day and of the season of the year is observed, so that the lessons are always appropriate. The Hyde Park Unitarian church has held services through the month of October every Sunday afternoon. These services will continue through the winter, and it is hoped will be up to the standard already set in the matter of attendance. They are held in Masonic Hall on Fifty-seventh Street; and, being thus held in a small room, there is about them an air of spontaneity that adds much to their enjoyableness. Ground has been broken for the new chapel, which will be completed in the spring, and will be a very beautiful building.
—Unity Church: The Ladies' Aid Society and the Saturday Sewing Circle, made up of the younger ladies of the church, resumed their sessions the 1st of October, with an encouraging attendance. The Aid Society expects to conduct its charity work this winter in co-operation with the Bureau of Charities, as was done last season, this method of carrying on relief work having been found very satisfactory. The regular classes at the Industrial School will be continued as before, but it is not known as yet what form the settlement work will take. The workers of last year have been obliged, for various reasons, to give up their residence at the Industrial School; and as yet there seems to be nobody to take their places. The Branch Alliance will resume its sessions about the 1st of November, and this will mean renewed activity

in the work of the Post-office Mission and the Cheerful Letter Department.

Cincinnati, Ohio—First Congregational Unitarian Church, George A. Thayer, minister: Sunday sermons for November and December: 1. "The Essential Convictions of the Faith of Reason,"—November 1, "The Eternal Goodness"; November 8, "The World as a School"; November 15, "Morals and Religion One"; November 22, "The Divine Humanity." 2. "Personal Lessons in the School of Life,"—November 29, "Patience"; December 6, "Self-control"; December 13, "Fearlessness"; December 20, "Manliness."

Concord, N.H.—The Concord Branch of the National Alliance of Unitarian and Other Christian Women announces its programme for 1896-97, as follows: November 6, "Charity," Miss Clara F. Brown; poem, Mrs. W. D. Chandler; religious news, Mrs. Jessie B. Harriman. December 4, "Public Opinion," Miss Mary A. Downing; poem, Mrs. George F. Underhill; religious news, Mrs. H. E. Chamberlin. January 1, "Sympathy," in charge of the King's Daughters; religious news, Mrs. Byron Batchelder. February 5, "Evolution," Mrs. Louis C. Merrill; poem, Mrs. Julia A. Wallace; religious news, Miss Martha J. Noyes. March 5, "Altruism," Mrs. W. W. Stone; poem, Mrs. Ezekiel Morrill; religious news, Mrs. J. H. Morey. April 2, annual meeting; informal tea.

Fairbanks, Me.—The liberal services commenced by Rev. W. H. Ramsay a year ago are still continued, and are likely to be a permanent arrangement. The prejudice against the services as "Unitarian" has almost entirely disappeared.

Helena, Mont.—On October 11 the Sunday services of the Unitarian society were marked by a brilliant anniversary sermon by the able and popular pastor. The fifth year of the founding of the society and of the ministrations of Rev. J. H. Crooker were commemorated by a pulpit deliverance of special interest and instruction to the congregation. Grand Army Hall, as commodious as it is, was all too small to seat the people crowding to its doors. During the sermon the pastor referred to the condition and prospects of the society as follows: "Our congregations during the past year have been about fifty per cent. larger than ever before, though our financial strength has not increased in the same proportion. The attendance, also, is not only large, but remarkably regular: the merely curious have never given us their deceptive encouragement. The Sunday-school was a week ago the largest since its organization; and new elements of strength, promising great things through the interest of our young people, have been added to it. Never before was the social work of our society so well organized.

Keokuk, Ia.—The congregation has extended a call to Rev. F. M. Bennett, formerly of Carthage, Mo.; and Mr. Bennett has accepted. Services were continued after the summer vacation, on September 6; but, owing to the fact that the church was struck by lightning during the month of August, it has been necessary to close the church for repairs for two Sundays. The damage by fire and water amounted to about $350. The church was fully insured. On October 12 services will be held in a thoroughly renovated building. The Ladies' Society have helped liberally in supplying means for the needed improvements. The Sunday-school has not missed a meeting during the weeks of the summer months. During the coming months we hope to make good progress in advancing the cause of liberal religion in this corner of Iowa.

Manistee, Mich.—The Michigan Unitarian Conference will hold its annual fall meeting at Manistee, Mich., on November 9, 10, and 11. An interesting and varied programme is now in the making, and will soon be announced. Among those who will be present and read papers and deliver addresses are Rev. Messrs. E. A. Horton of Boston, A. W. Gould of Chicago, Thomas W. Illman of Grand Rapids, T. J. Horner and G. W. Buckley of Battle Creek, W. A. Taylor of Jackson, J. C. Allen of Traverse City, and Prof. Ferris of Big Rapids. We will also have the pleasure of meeting and hearing Mr. H. Dharmapala of Calcutta, who will deliver an address on "The Common Sentiments in Buddhism and Christianity," also Mr. Virchand Gandhi, who will deliver an address on "Jainism." Both of these gentlemen were among the leading heroes of the great Parliament of Religions, and they will come with the prestige won in that great assembly. The Unitarian people of Manistee open their hospitable homes to all who will attend the conference. Thomas P. Byrnes, Secretary.

New York.—The advent of Dr. Savage among us was a matter of public interest; and the beautiful Church of the Messiah was filled to its doors by those who came out in the unpropitious weather of October 4 to give him welcome. Mr. Savage preached on "The Modern Minister"; and already his good words, through the well-known "Unity Pulpit," hereafter to be called "The Messiah Pulpit," have reached their thousands of readers. It is the natural fate of so well-known a preacher to be wanted here, there, and everywhere; and already Dr. Savage has been engaged to give the sermon at the fall meeting of the Middle States Conference in Rochester, and to speak at platform meetings in Ridgewood, N.J. The first, however, to get Dr.

Savage since his coming here was the Willow Place Chapel, for the ordination of its minister, Charles H. Porter, Jr., on Thursday, October 8.

This chapel is connected with the First Church, Brooklyn, and is, in the very best and widest sense, an institutional church. It has in charge the religious, educational, and social training of its people; and its various activities embrace a wide range of work that makes for social and moral helpfulness. The healthy interest of the latter in all that pertains to the life of their church was shown in the large attendance at the ordination of Mr. Porter. The audience filled the chapel. The order of service was opened by an anthem sung by the choir. The invocation was given by the enthusiastic pastor of the new society in Passaic, N.J., Rev. F. S. C. Wicks. Rev. George H. Badger of Rutherford, N.J., read the Scriptures. Dr. Savage preached the sermon. Rev. Edward Hale of Orange, N.J., offered the ordaining prayer. The charge to the minister was delivered by Mr. Chadwick, who was both witty and wise in his kindly advice. Mr. Eliot extended the right hand of fellowship to his young colleague and assistant, and Rev. D. W. Morehouse gave the charge to the people. Mr. Camp closed the services with a prayer.

The fall programme of the New York League of Unitarian Women has not yet been distributed. But those who have seen it speak enthusiastically of its excellence. The first meeting will be held on Friday, November 6, Miss Emma Low of Brooklyn, the new president, presiding. The subject for discussion will be "The Value of Organization"; and Mrs. Fisher A. Baker of Yonkers, N.Y., will be chairman of the committee of arrangements for the day.

M. A. M.

Northampton, Mass.—The installation of Rev. George Croswell Cressey, Ph.D., as pastor of the Second Congregational Society at Northampton, Mass., took place Wednesday evening, September 30, at 7.30 o'clock. The large audience included many representatives from nearly all the churches in town. After a voluntary and anthem the opening prayer was offered by Rev. Arthur A. Brooks of Greenfield, Mass. The sermon by Rev. S. C. Beane of Newburyport was strong, and well fitted to the occasion. Prayer was offered by Rev. Daniel M. Wilson of Boston, and a cordial greeting was extended from the society by Mr. Thomas Munroe Shepherd. The charge to the pastor by Rev. George Batchelor, secretary of the American Unitarian Association, was admirable, and the right hand of fellowship by Rev. Bradley Gilman of Springfield strong and fraternal. A feature of the occasion was a hymn written by Mr. Cressey, followed by an address of welcome by Rev. Henry Turbell Rose, pastor of the Congregational church. Mr. Rose spoke with warmth of fellowship, and his cordial hospitality to the new-comer was ratified by many representatives from other churches, some of whom took pains to extend a personal welcome to Mr. Cressey at the close of the service. The large attendance showed the interest of the people of Northampton in the success of the movement. The charge to the people was gixen by Rev. Ellery Channing Butler in his own suggestive and characteristic way, followed by the doxology; and a benediction by the pastor concluded the interesting service.

Norton, Mass.—The Norton Unitarian Society, after a long vacation, again opened its doors the first of September. Rev. Francis W. Holden and wife began work there at that time. The work in all departments has been taken up with renewed interest, and the promises for the fall and winter are very encouraging. On Tuesday evening, September 29, the society gave Mr. and Mrs. Holden a reception in the church vestry. No pains were spared to make the evening one of pleasure long to be remembered. The reception was not only largely attended by the Unitarian Society, but many from the neighboring church were present. Upon invitation of the pastor of the Trinitarian Congregationalist Church, Mr. Holden exchanged pulpits on October 11. The exchange was very pleasant, as a most excellent spirit was shown.

Tuesday evening, October 27, the Young People's Guild observed their seventh anniversary. The guild through these many years has a record for doing good work of which they might be proud, and promises to do good work during the present year.

Oak Park, I —Unity Church has entered on a new era of prosperity. During the summer vacation the church building has been repainted and reshingled and newly decorated with interior frescoing. Besides this, new seats have been put in and a new pipe organ set up,—all of which is the result of several years' work to this end. The money, amounting to over $3,000, was all raised beforehand, so that no debt is incurred. Large congregations have greeted the pastor at each Sunday service, and several new families have been added to the parish. Though the seating capacity of the church has been enlarged, every seat is already taken. The pastor, Rev. R. F. Johonnot, has just completed his first decade as a minister, having been ordained at Leicester, Mass., in September of 1886. The completion of this term of service was observed by a sermon on September 27, upon "Ten Years in the Ministry." The Western Conference of Universalist Churches, which embraces all the territory between New

York State and Colorado and which meets every two years, held its second session with this parish on October 20, 21, and 22.

Portland, Me.— The First Parish Church did not close during the summer. In fact, there has not been a Sunday for four years without religious services of some sort. A year ago lay services were held in the parish house during the summer. This year services were conducted by Rev. G. H. Young of Lawrence, Rev. J. A. Chase of Houlton, and by the pastor.

Reading, Mass.—The guild has completed its flower mission for the season. Altogether 6,710 bunches were sent to Boston to be distributed by the guild of the New Old South. This has been a capital work and well conducted.

A new Infant Class has been organized by Miss Grace Brown, who is teaching the children by kindergarten methods. Parents should see to it that their children receive the benefit of religious culture in this attractive and successful form. This is a natural method of teaching religion by object lessons, and the good results are permanent in habits of thought and in the character.

Salem, Mass.—Rev. George L. Chaney receives a warm welcome to his native city, as he comes to take charge of the First Church for three months.

—The Unity Club of the East Church has begun its meetings for the season with much interest.

—The Alliance of the Barton Square Church will be addressed by Rev. George Batchelor in December, and by Miss Margaret Barnard in January.

—The various activities of the North Church are receiving attention, and the season's work is well begun.

—The Guilds of the East and Barton Square churches have joined the Young People's Religious Union.

—Arrangements have been made for a series of Teachers' Meetings for the Unitarian Sunday-school Teachers of Salem and others interested, to be held on Saturday afternoons, for the study of the current issue of the lessons published by the Unitarian Sunday-school Society. The first of these meetings will be at the First Church, October 31, and Rev. George L. Chaney will give an introductory lecture and an exposition of the lesson for the following day. Friends from our churches near Salem will be welcomed at these meetings.

San Francisco, Cal.—First Unitarian Church: Nothing of especial interest has occurred during the past month. Dr. Stebbins has preached strong sermons on each Sunday morning. The Sunday-school is temporarily cared for by its former superintendent, Mr. C. A. Murdock, assisted by Rev. Samuel Slocombe as teacher of the Bible class.

The meeting of the delegates from charitable organizations of all denominations promises to be of great value. The death of Mr. Henry C. Swain removes a familiar face from our congregation. Until his severe illness of the past year, he was a constant attendant at all church services. He will be missed by many fond friends.— *Pacific Unitarian.*

Springfield, Mass.—The Sunday-school of the Church of the Unity is studying early Christian history.

Our church was represented at the conference of the Unitarian churches of the Connecticut valley, held October 1 at Northampton. The evening before the conference Rev. Bradley Gilman assisted at the installation of Rev. George Croswell Cressey as pastor of the Second Congregational (Unitarian) Church of Northampton. Mr. Gilman gave the address and the right hand of fellowship.

The first meeting for the season of the Woman's Alliance, October 15, was an interesting occasion. The afternoon was occupied by the members of the alliance with business, the meeting for which began at 4.30. Some twenty-five or more members of the Unity parish improved the opportunity to join the alliance. The programs for the various meetings, as laid out, cover the history of Unitarianism, and its present-day status and workings. A supper and social gathering followed the transaction of business. Other members of the parish were invited to share in these festivities and to hear an admirable discourse from their former pastor, Rev. John Cuckson, now of the Arlington Street church, Boston, on the character and mission of Unitarianism.

Trenton, N.Y.—The society in Trenton, N.Y., the oldest Unitarian church in the State, opened and dedicated a new parish house on October 28. The building has cost about $3,000, and its erection is proof of the vitality of this ancient society.

Waverley, Mass.—The corner stone of the new Unitarian Church building was laid on Saturday afternoon, Oct. 3, by R. W. Henry A. Belcher, as Grand Master of Masons in Massachusetts. The pastor, Rev. Charles A. Livingstone, welcomed the members of the Grand Lodge and the Belmont Lodge of Master Masons. There was a large concourse of people in attendance on the ceremonies. Rev. Samuel M. Crothers of Cambridge, took part in the proceedings, as did Rev. Messrs. E. A. Horton, W. H. Savage, and Hilary Bygrave, these being members of the Masonic Fraternity.

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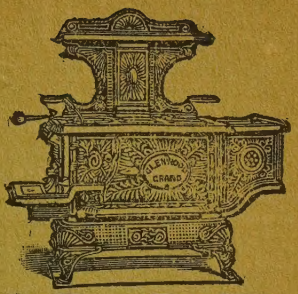

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